

A MONOMACHIE of MO-
TIVES in the mind
of man :

Or a Battell betweene VERTUES
and VICES of contrarie
qualitie.

Wherein the imperfections and weaknes-
ses of Nature appeare so naked,
that any reasonable soule may
soone see by what spi-
rit he is lead :

Herevnto also, besides sundrie de-
vout prayers necessarilie interlaced, di-
vers golden sentences of S. BARNARD
are annexed : and also a brieife conclusion
of his vpon this Theame, that
Victorie is obtained by
resisting temp-
tation.

Newlie englished by Abra-
ham Fleming.

James. 4. verses, 7, 8.

7 Resist the diuell, and he will flie from you.

8 Draw neere to God, and he will
draw neere to you.

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Cum priuilegio Regie
Maiestatis.

Your Souldier Book



George TO THE *Gribe*
 Right Woorshipfull, Sir GEORGE
 Carey, Knight, Knight Marshall of hir
 Maiesties most Honorable houshold,
 Sonne and heire apparent to the rights
 Honourable Lord HENRIE,
 Lord of Hunsdon, &c. 19 24

AND
 To the most vertuous and godlie
 minded Ladie, the Ladie ELIZA-
 BETH his wife, long life,
 and happie daies.



FAL THINGS
 vnder the sunne (Right
 Woorshipfull (which are
 at greatest disagreement,
 the motions of mans
 mind, by the iudgement
 of the learned, are in such
 a degree of contrarietie, that they are said
 to be at mutuall strife, by reason of that same
 ἀντιπαθεῖαν ἢ ἀσπόνδον πόλεμον, which our
 corrupt nature confirmed by euill custome,
 doth procure.

A.iiij.

A

James Storer

THE EPISTLE

A prooffe hereof appeareth in the confession of that notable conuert of Tarsus in Cilicia, in whome this apostolicall vocation notwithstanding this opposition was so effectually, that he acknowledged a lawe in his members, rebelling against the lawe of his mind, and leading him captiue vnto the lawe of sin; whereupon he uttered this pathericall exclamation, *O me miserum! Quis me à corpore mortu humani vindicabit?*

For doubtles, there is no reasonable creature consisting of soule and bodie, in whose mind contrarie motions are not incamped, making manie a hot skirmish, to amplifie and inlarge the limits of their regiment; in so much that oftentimes we see some soonke and swallowed up in seas of disquiernes, whiles waiward will rageth against right reason, *Alternis ictibus sese mutuo impetentes*, and struiuing for superiority.

Heerevnto are referred the good and bad liues of men, their thoughts, words, decds, and whole conuersation, honest or dishonest: to the controlling of a certaine Greeke prouerbe, supposed of some to be a doctrine void of all contradiction, and thus cited of the Poet: *ἄπαισι δάμναρ ἀνδρῶν τῷ θυμῷ ὀνείδῃ, ἀπαιτος ἰστὶ μωδῶν τῷ βίῃ*; alluding to spirits, vnto whome they ascribed the full charge of mans life.

But to omit this controuersie (Right Worshipfull)

shipfull) so it is, that hauing read a compendious discourse of a futherlie churchmans penning, intituled, *Virtutum & vitiorum certamen*, & seeing the same most Luellie describing the hidden hart of man, and the variable state of the same, I found that it is nothing else, but a continuall temptation, and (as the patient Idumean calleth it) *Militia super terram*: in consideration whereof, I haue called this english booke deriued out of latine, *A Monomachie of motives in the mind of man, &c.*

Which worke written at the first in a forren tongue, and for the common behoafe of well disposed people, turned into our owne native speech, as affording verie present remedies against the rebellious affectionz of flesh and blood; I submit to your right worshopfull protection, presuming of no worffe acceptation, than my former labours haue atchieued,

and for this and all other offers of
 undeserued bountie, yeelding no
 lesse thankesfulnes, than my
 bounden dutie eniomet
 me to exhibit to
 so good a Pa-
 trone.

Your Worships, by
 double dutie bound,

ABRAHAM

FLEMING.

A

The names of such Vices & Vertues, as are specified
in this booke to be at mutuall harred and strife: with the
maner of their opposition or contrarietie, set foorth
in five Sections, and five and twentie severall
Combats, for order sake.

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Combat

*A flourish to the severall
combates or conflicts follo-
wing, being five and twentie
in number.*



Here is a kind of per-
secution, both fierce
and dangerous, with-
in the bowels of our
owne bodies, which is
inforced vpon vs, not by anie mate-
riall seueritie, but by a certaine con-
trarietie of properties ingendred in
vs by vice and vertue.

For, whiles pride and arrogancie
doo withstand lowlines and humi-
litie; vaine-glorie, the feare of
Gods maiestie; hypocrisie, true re-
ligion; contempt, submission; enuie,
brotherlie agreement; malicious
hatred, mutuall loue; reprochfull
slander, libertie of due correction;
furious wrath, forbearing patience;
foolish frowardnes, commendable
meekenes; itefull swelling, satisfa-
ction for proffered iniuries; world-
lie pleasure, spirituall delectation;
slothfull

lothfull idlenes, vertuous exercise;
fugitiue vagarantnes, or licentious
loosenes; stedfast stablenes and
constancie; diuelish despaire, faith-
full hope; greedie couetousnes, de-
spising of earthlie vanities; hardnes
of hart, mercie and charitablenes;
deceipt and robberie, plaine dea-
ling and innocencie; falshood and
lieng, truth and equitie; insatiable
gluttorie, sparing abstinence; vn-
brideled reioicing, measurable sad-
nes; excessiue babbling, discreet si-
lence; filthines & leacherie, chaste-
nes and honestie; spirituall whore-
dome, cleannesse of heart; desire
of this present world, loue of the
celestiall countrie. What are these,
but a cruell and tyrannicall perse-
cution of godlie liuers, for their
vertues sakes?

O what a bitter battell! o what a
sharpe assault is that of pride, which
threw Angels head-long out of
heauen? which floong Adam and
Eue out of Paradise? This pride
hath other fellowe-souldiers assi-
sting

sting him in conflict, namelie, vices
of fundrie sorts; which we comprising
in a breefe summe, meane to
discouer.

But let vs see what hard hold
there is betweene the host of hell,
and the host of heauen, and how
the weapons of Christ beare
off, and breake the
blowes of the
Diuell.



The

The first Section, and
first combat.

I S. BARNARDS golden
sentence of the vice
insuing,

PRIDE entereth into thee, o man, through ignorance, because thou knowest not thy selfe. And thus doth ignorance ingender pride; when thine owne conceit deceiueth thee, making thee beleue, that thou art better than indeed thou art. This is pride, this is the beginning of all sinne, when thou art greater in thine owne eyes, than thou art in Gods sight, than thou art in truth, &c.

And therefore if thou wilt not be proud, o man, haue knowledge of thy selfe; so shalt thou learne to be humble, lowlie, and meeke. Impenitencie followeth pride. For a proud hart waxeth hard, past feeling, void of all godlie remorse, and parching drie through want of the dew of spirituall grace. We knowe that proud persons haue no part nor fellowship with the Saints. Why then art thou proud, & dirt
and

and doong ?

God spared not the Angels when they waxed proud, how much lesse will he forbear thee, O xostennes and woorms meat ? He did nothing ; he wrought nothing ; he onelie conceived pride in his mind, and thought prouddie in his hart ; whereupon, euen in the twinkling of an eye, he was flong downe headlong into hell, with an irrecoverable fall. If an angel abode such bitter punishment, onelie for the conceit of pride ; what shall become of me dust and ashes, the greatest part of whose life hath beene spent in pride ? He sweld in heaven, I in a doonghill.

Who will not iudge that pride is more tollerable in a rich man, than in a begger, and yet both are abominable ? Who is me, that so mightie a power was so sharplie plagued, for hauing an high mind and haucie hart ! What vengeance hangeth ouer my head, for my daile practising of pride, for my loftie looks, and unsufferable nicenes ? Flie from pride, my brethren, as from a scorpion ; & imbrace humilitie, wherewith God is much pleased, whether it be in Angels or in men.

The

2 The ASSAULT giuen by
PRIDE.



O Man, how good-
lie a creature art
thou? How excel-
lent? How like to
God himselfe, whō
thou dost repre-
sent as it were a steele glasse, and of
whome thou art a linelie image?
Yea, how neere drawest thou to
God in dignitie, ruling and gouer-
ning all things in earth, as he doth
in heauen?

The verie Scripture it selfe de-
scribeth and setteth forth thine ex-
cellencie in a wonderfull maner,
and saith that thou art little inferi-
our to Angels, that thou art crow-
ned with glorie and worship, that
thou hast dominion and lordship o-
uer all the works of Gods hands,
that all thinges are in subiection
vnder thy fete, sheepe and oxen,
beasts & cattell, fowles and fishes,
and whatsoeuer else is contained
within

within the compasse of this wide world. Why then shouldest thou not glozie in this so statelie a title of preeminence, in this so great interest of authoritie, in this thy diuine prerogatiue?

Lift vp thy selfe, O man, and thinke of this thine honour, how notable it is, how singular, how vniuersall. Heauen aboue doth minister vnto thee; the sunne giueth thee light by daie; the moone by night; sea and land obeie thee; the one for shipping and traffike, the other for ploughing and tillage. To conclude, there is nothing, but it doth service vnto thee, as to their soueraine and leage Lord.

In consideration whereof, O man, make much of thy selfe. For thou art an excellent creature: yea, thou art peerlesse in all points of knowledge, wisdom, eloquence, and counsell; in all kinds of riches, honour, estimation, & possessions; in all degrees of consanguinitie, affinity, linage, & descent: finally, in all

all other gifts of bodie, and mind.

Thou hast none better than thy selfe ; none thy superiour : none thine equall . Thou art comelie of person, amiable of face, pleasant of speech, commendable in behauiour, neat in apparell, and in all respects peerlesse . Thou hast not one like thee to be thy match ; despise and contemne euerie bodie therfore in respect of thy selfe ; giue place vnto none, submit thy selfe to none ; but prefer thine owne person before the best, esteeming all men thine inferiours and vnderlings.

3 A Praier against the
former vice.

O Eternall G o d, which hast directlie spoken against the swelling sinne of P R I D E, sundrie times in thy sacred Scripture, saieng, that thou doest detest and abhor it : and hast declared by the mouth of thy Prophet Esaie, that All flesh is grasse, and all the pride thereof like flowre of grasse : we beseech thee
roote

roote out of our harts this most stinking and ranke weede of wickednesse, which pulleth vs from heauen aboue, and presseth vs to hell belowe.

O giue vs grace we beseech thee, to be proud of nothing that we attempt, or accomplish; but to ascribe all the glorie thereof to thy diuine maiestie, acknowledging that when we haue done all that we can, euen to the vttermost of our strength, we are neuerthelesse vnprofitable seruants, and haue scarcelie done so much as we ought.

Guide vs we beseech thee by thy holie spirit, that we fall not into the gulse of this odious sinne; least the like heauie iudgement be not onlie denounced, but also executed vpon vs, as was vpon Herod, whome thine Angel, by thy commission, did smite; because in the pride of his hart he aduanced himselfe, and gaue not thee the glorie due vnto thy name, insomuch that he was eaten vp of woormes. O Lord deli-
uer

uer vs from this defiling offence,
which woundeth the soule; so shall
wee, by thy grace preuenting vs,
escape punishment, through Iesus
Christ our sauiour, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

ALL woorthinesse is unwoorthie of
the verie name of woorthinesse, if
humilitie be despised. If therefore, o man,
thou art in authoritie, be notwithstanding
as an underling: if thou art a Go-
uernour, yet thinke not scorne of subie-
ction.

Why art thou puffed up, o man? why
swellest thou, why lookest thou aloft, and
bearest thy selfe high without cause? The
Lord alone is aloft, whome thou canst not
be like by climbing. His greatnes is to be
praised, but not able to be followed. Be
humble, o man, and thou hast laid fast
hold of him, for it is humilitie alone which
lifteth aloft, and leadeth to life. This is the
onlie waie, besides it there is none other:
he

*he that climeth by another ladder than
this, doth rather come tumbling downe,
than clime vp.*

2 The REPVLSSE giuen by
HVMILITIE.



Oman, remember thou
art but dust & ashes,
rottennes & wormes
meat. Remember al-
so, O man, that if
thou art anie thing, except thou a-
base & humble thy selfe by so much,
as thou art aboue and better than
the rest, thou dost vtterlie lose
whatsoever thou art.

What man! Look vpon thy selfe,
art thou higher than the first An-
gel? Art thou brighter in earth,
than Lucifer was in heauen? He
through pride fell from the highth
of his glorie, and wilt thou by pre-
sumption seeke such aduancement,
as to exalt thy selfe on high out of
the downghill?

Consider thine owne estate and
condition, for the terme of thy life
in

in this world; examine what thou art by the words of the wise man, saing: A corruptible bodie is heaue into the soule, and the earthlie mansion keepeth downe that vnderstanding, which museth vpon manie things.

with what thicke and palpable darknes then, thinke we, is the dirt of pride obscured and defaced heere on earth: when a starre, which rising in the morning, and beautifying the heauen with his brightness, lost the beames of his light?

Hearc therefore, O man, and listen for thy learning to the voice of truth it selfe speaking vnto thee, and saing: He that followeth me, walketh not in darknes, but shall haue the light of life. The same truth teacheth elsewhere, in what points we should followe him, saing: Learne of me, for I am meeke and humble in hart, and you shall find rest for your soules.

Harken, O swelling pride, harken, I saie, to the maister of humilitie

litie and meeknes: Euerie one that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted.

Againe, Upon whom doth my spirit rest, but vpon the humble and quiet man, and him that trembleth at my words and sayings: Listen also, O swelling pride, what the Apostle reporteth of this maister of humilitie, exhorting men therevnto. For he saith expresselie thus: Let the same mind be in you which was in Christ Iesus, who being in the forme of God, thought it no robberie to be equall with God: but made himselfe of no reputation, taking on him the forme of a seruant, and made in the likeness of men, and found in figure & shape as a man; he humbled himselfe, made obedient vnto death, even the death of the crosse.

If therfore the diuine Maistie abased himselfe with so great humilitie; the infirmitie, weakenes, and vilenes of man ought not to be

be insolent, proud, arrogant, or presumptuous.

3 A Praier for the former vertue.

O Almighty, and euerliuing God, which knowest better than we our selues, what is most conuenient for our condition and estate; we beseech thee to powre into the vessell of our harts the pleasant and acceptable liquor of humilitie, which is a vertue wherewith thou art so well pleased, as with nothing more: promising to such as humble and submit themselves, the possession of eternall life, according to the testimonie of thy sonne Christ, saieing, that Who soeuer abaseth himselfe like a little child, he shall be called great in the kingdome of heauen.

O grant vnto vs, we beseech thee, of thine vnspeakable goodnes, that we may be enriched with this most heauenlie vertue, knowing that the
same

same maketh vs like vnto Christ Iesu, who came into the world, as he saith of himselfe, to serue, and not to be serued, as appeareth by the washing of his Apostles feete, and by taking vpon him the shape of a seruant, whereby he made himselfe of no reputation, but was found and esteemed as a common and ordinarie man, humbling himselfe, and being obedient to the death, euen to the death of the crosse; for the which God his father exalted him, and gaue him a name aboue all names, that to the Name of I E S V S, euerie knee should bow, both of things in heauen, and things in earth, and things vnder the earth.

O teach vs trulie to humble our selues before thee, according to the example, which Christ shewed to his disciples, that our prayers being made in humilitie and lowlinesse, may please thy diuine Maiestie, and that pearcing through the clouds, they may not rest, till they come neere; nor depart, till thou, o most high,

high, haſt had reſpect therevnto. Grant this for thine honour and truths ſake, o omnipotent God, and mercifull Father, Amen.

The ſecond Combat.

I S. BARNARDS golden
ſentence of the vice
inſuing.

VAINE-GLORIE *flieſh awaie
ſwiſlie, pearceſh lightlie, ſmiteth
ſmoothlie, but woundeth ſhrewdlie, and
killesh quicklie. Vaine-glorie confoundeth
ſuch as ſee not, ſuch as be blind, negligent,
and laie open themſelues vnto it,
ſuch as run vpon it, as vpon a rocke, not
viewing the miſchiefe thereof, not marking
or conſidering it, not auoiding and
forſaking it; and not weieng with aduiſement,
how vaine, tranſitorie, fraile, and per-
iſhable it is.*

For, o man, if thou wouldeſt looke circumſpectlie into vaine-glorie, and eſteeme of it accordinglie, it ſhould be ſo far from killing thee, that thou wouldeſt

B. i.

rather

rather kill, utterlie destroye, and bring it
to nothing.

2 The ASSALT giuen by VAIN- GLORIE.



Oman, esteeme of thy
selfe as thou art, sur-
passing all other in e-
uerie respect. If thou
do good, do it to thy
commendation: bestowe thy bene-
fits where thou maiest be praised.
If thou be disposed to do anie man
a pleasure, do it in such conueni-
ent place, and at such a seasonable
time, as there may be standers by, &
lookers on to beare witnesse there-
of, and to call thee by the name of a
good & pitifull man. It is lost that
is done priuilie in corners, where
none beholding or seeing, can report
of thee according to thy desert.

Do therefore thy good deeds in
open sight, before the eyes of men,
that they may commend thee for
thy deuotion and holinesse, praise
thee for thy mercifulnes, and reue-
rence

rence thee for thy goodness: that thou maist be counted one of Gods elect, that none may contemne thee, none despise thee, none speake ill of thee: but that all may exhibite and doe thee such honour & reuerence, as to thee by desert is due and appertaining.

3 A praier against the
former vice.

O Eternall God, vnto whome all glorie belongeth, and nothing but shame and confusion vnto vs because of our sinnes: we beseech thee of thine infinite goodnes and clemencie, to kindle in vs a detestation and mortall hatred against all inward motions, rebelling and making war with the spirit. And speciallie, ô mercifull Father, set vs at defiance with all selfe-liking of our selues, all selfe-loue, and selfe-trust, but specialie with vain-glorie, which maketh vs negligent and carelesse in giuing thee the honour due vnto thine holie name.

B. ij.

We

We knowe, and thou seest it in vs, that euen the meanest and basest person hath some infection, little or much, of this poisonous humor of vaine-glorie, according to this saieng of the Sonne of Sirach : The poore man glorieth in his knowledge, and the rich bicause of his goods and substance : but let him that glorieth in his wealth, feare least he fall into want. O good Lord open our eies, that we may not one-lie see, but also forsake this vanitie, knowing that so long as we sauiour thereof, we can not smell sweete in thy presence.

Let not anie pompe or pride of apparell carie vs awaie, ô let vs not fixe our delight in such shadowes, knowing that thou disallowest it, & by thy seruants counsellest vs to renounce the same, saieng in expresse words : Bee not proud of clothing and raiment, and exalt not thy selfe in the daie of honour. We knowe & confesse it, that against the proud vaine-glorious Pharises, louing & chal-

challenging the highest and chiefest seates in synagogues, and delighting to bee reuerenced in frequented places, a bitter wo was denounced by thy sonne. Whereby we are taught, in what contempt thou hast this vile vice of vaine-glorie.

O giue vs grace therefore, we hartlie beseech thee, not only to learne, but also to folowe the good & wholesome counsell of thine Apostle S. Paule, exhorting vs not to be desirous of vain-glorie, prouoking one another, and enuieng another. For if anie man seeme to himselfe that he is somewhat, when he is nothing, he deceiueh himselfe in his imagination. Grant this, we humbly beseech thee, for Iesus Christs sake, our onlie mediator & aduocate, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THE FEARE of GOD is the water of wholesome wisdom, the well
B.ij. of

of life, and the beginning of knowledge; excellent:ie refreshing the soule boiling in noisome desires, and able to quench all the fire darts of the enimie. He which hath the feare of God alwaie before his eies, his waies are beautifull, his paths are peaceable, his footsteps are unmooueable.

Saie not, o man, that he is wise, who is puffed up with his owne knowledge. For the feare of God is the beginning of wisdom; feare Gods iustice, o man, feare his power, feare his almightines, and thou art wise enough: because feare is wisdom. Furthermore, wisdom maketh wise, as skilfulnes maketh skilfull, riches rich, valiantnes valiant, &c.

2 The REPVISE giuen by the FEARE OF GOD.



OMan, if thou dost a-
nie good, do it in hope
of everlasting honor,
not of transitorie c=
stimation; of an hea-
uentie reward, not of an earthlie
recompense. Hide and keepe close
that which thou dost, as much as
thou

thou maist. And if thou be not altogether able so to do, yet let thy will and mind be to haue it vnkowne, so shall there be no rashnes in thee of anie vaunting what good deeds thou hast done : neither shall it bee imputed vnto thee for a fault, as time serueth to declare that, which thou wast willing should bee alwaies kept secret.

Thus doing, thou shalt fulfill the two sayings of our Saviour Christ, seeming contrarie to themselves : In giuing almes, let not thy left hand knowe what thy right hand doeth ; but let thine almes be in secret, and thy Father, which seeth in secret shall reward thee openly. Againe, Let men see your good works, that they may glorifie your Father, which is in heauen.

Take heed at anie hand, that the saying of our Saviour to hypocrites agree not with thee : They do all their works, that they may be seene and praised of men. Verely

I laie vnto you, they haue receiued their reward. Haue a regard therefore and a care, a diligence and a consideration in all things that thou attemptest, & takest in hand, least assaulted of vaine-glorie, with them that bragged of the signes of miracles and wonders, thou heare these words: I sawe Satan, as it had bene lightening falling downe from heauen.

3 A praier for the former vertue.

O Eternall God, Creator of heauen and earth, vouchsafe of thine infinite goodnes to grant vnto vs, that thy grace may go before vs in all our cogitations, actions, attempts, and enterprises; so shall we be assured in spirit to doo nothing that shall offend thy diuine Maiestie. O powre into our harts, we beseech thee, a reuerent feare of thy heauenlie goodnesse, that the same giuing light to all our affaires and dealings, we may attribute all the glorie

glorie vnto thee, and arrogate no one iote or title of honour to our selues.

Let the feare of thee be our fore-runner and leader, during the time of our pilgrimage here on earth, whereby we may be taught to hate euill, and to decline from wickednes: knowing that the feare of thee is the instruction of wisdom, helth to the nauell, marowe to the bones, a salve against sinne, and the beginning of thy loue. O kindle in vs, we beseech thee, this Christian feare. For it is perfect wisdom, and true vnderstanding, wherby we are enabled to depart from euill.

We knowe that without the feare of thee, we can doo nothing that is good. For to doo good is a worke of wisdom; which wisdom is neuer sundred from godlie feare, no more than the shadowe is separable from the substance. But to doo euill, is a fruit of ignorance, which ignorance is ingendred of the want of godlie feare, the absence whereof is

B. v.

the

the cause that manie misdeedes,
which otherwise might be withstood
are committed.

O Lord, arme vs, we humblic be-
seech thee, that the whole course of
our life directed thereby, we may
not miscarrie: being assured, that it
is a wellspring of life, against the
snares of death: that who so is fil-
led therewith, shall continue suffici-
entlie fortified in the euill day: that
it is riches, glorie, & life: gladnes,
mirth, and a crowne of ioie vnto
them: and that such as are guided
thereby, shall find fauour in the day
of death, perfect peace, and euerla-
sting life: which we beseech thee
grant, ô Father, for thy sonnes sake,
Amen.

The third Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

HYPOCRISIE is of this nature, ô
man, that it seeketh after things un-
accusto-

accustomed, od, singular, and vnused, to the intent it might spread abroad a zeale of it owne liking; whose affection is estranged from Christ, & delighted with vaine commendations and praises.

The sorowe of hypocrisie is not in hart; but in face: hypocrisie is a sheepe in skin, a fox in subtiltie, and a wolfe in crueltie. It would seeme good in shew, and is nothing lesse in deed; it would not bee thought euill, and yet is starke naught in all points. It is disguised with a pretended vizard of holines and innocencie, that it might the more cunninglie deceiue the simple, and drawe weaklings to commit sinne and wickednes.

2. The ASSAULT giuen by HYPOCRISIE OF DISSIMULATION:

O Man, because thou doest nothing in secret, that is good; and art known to be such a one, as none is the better by thee, least thou be hated & detested of euerie bodie in all places:

tes: it shall be good for thee to playe the hypocrite, & to dissemble with God and the world. Counterfet therefore thy selfe to be such a one abroad, as thou art not at home: a deuout almoner, a godly protestant, a zealous Gospeller, and an vpright dealer in all thine affaires.

Make the world beleue, by outward shewes of good deeds, as going to the Church, frequenting of sermons, daile praier, faire speaking, keeping companie with preachers, and such like works of christianitie, that thou art holie, innocent, harmelesse, honest, charitable, & mercifull; though indred thou be an incarnate diuell, a blasphemmer, a whoremonger, a slanderer, a couetous miser, an extortioner, a vsurer, and such like.

Thus shalt thou get credit abroad among men, by counterfetting the pious Saint, and yet at home maist playe the old diuell. By this meanes manie haue come to promotion; and therefore doe thou,

as

as they haue done, for thine owne
profit and preferment.

3 A praier against the
former vice.

O Almighty & euerlasting God,
Father of our Lord IESVS
Christ, whose will and pleasure it is
to be worshipped in spirit & truth:
we beseech thee to roote out of our
harts all hypocrisie and dissembled
adoration of thy diuine Maiestie,
all counterfet seruice, and pharisaicall
deuotion, which are vtter eni-
mies to true Christianitie: least
presuming to offer such an vnclene
and defiled sacrifice in thine holie
temple, we be adiudged with hypo-
crites to feele the endles torments
of fire & brimstone in the nether-
most hell.

We knowe that it is not for vs to
dallie with thee, who knowest our
inward thoughts: to halt before
thee, who perceiuest our deuises: to
dissemble with thee, who seest our
secret

secret imaginations : knowing that the subtillest shift which we can vse, and the closest conueiance that we can inuent, lieth open before thee bare, naked, and vncouered. For thou canst turne vs out of our cloke of hypocrisie, and make vs appeare as we are, euen to our owne rebuke and shame.

It is an expresse commandement set downe in thine holie word, o most mercifull Father, that whatsoever we thinke, saie, or doo, should sauour of singlenesse and vprightnes. And therefore in giuing our almes, thou teachest vs. what rule we should obserue; namelie, that we should not doo as hypocrites doo, who cause a trumpet to sound out their almes-deedes, in the synagogues, villages, and frequented places, where they bestowe their dole: to the end that they might be honored of men.

In praieng also and in fasting, it is thy will and pleasure, that wee should shew a simplicitie & plaine dealing,

dealing, all dissembling with thee,
ô God, and the world set apart.
For though we may delude men, by
an extrinsecall kind of religiousnes
and precisenes of life : yet can wee
not outreach the vniuersall wise-
dome of thee, ô Lord, who canst and
wilt pull awaie the fig-leaues from
our filthines, and discover our se-
cret shame. O good God, we hum-
bly beseech thee therefore to keepe
and defend vs from this detestable
sinne, whervpon dependeth a most
heauie iudgement, prophesied by
the mouth of thy seruant Iob, to
light vpon all hypocrites and dis-
semblers: namelie, that Their hope
shall perish, their confidence be cut
off, and their trust decaie like a spi-
ders web : that they shall not once
appeare in thy presence, they shall
be desolate, and fire shall consume
their dwellings: their ioye shall last
but a moment, their excellencie
become as vile as doong, they shall
vanish like a dreame or vision in
the night : and their finall reward
shall

shall bee euerlasting torments in hell fire, where shall be weeping, wailing, & gnashing of teeth. From this sinne, ô Lord, and the plagues due thereto, deliuer vs for thy mercie sake, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

MEate saoureth in the mouth, and the praise of God in the hart. It is so small purpose to magnifie the Lords name with the voice onelie, without anie meaning or intent of the mind. For God, from whom nothing is hid, that is unlawfullie done, requireth not the shrillnes and cleerenes of the voice, but the cleannes and purenes of the hart.

Wilt thou therefore worship God aright, doo him true and allowable seruice, and shew thy selfe an imbracer of pure religion? Then worship him in spirit and truth, with singlenes of hart, with a sincere and upright mind; visit the fatherles, maintaine the widowes right, followe
the

the example of Christ, and keepe thy selfe unspotted of the world. This is true worship, this is pure religion.

2 The REPVLE giuen by true
WORSHIP, and pure
RELIGION.



O Man, take heede in anie case of counter-
setting & forging thy
selfe to be that thou
art not. For to seeme
before men otherwise than thou
art, what else is it but inere dam-
nation? Remember therefore the
words of our Saviour Christ, spo-
ken to this effect: Wo be vnto you
Scribes & Pharisees hypocrites,
for ye make cleane the out-side of
the cup or platter, but within you
are ful of robberie and vncleannes.

O thou blind Pharisee, first
make cleane the in-side of the cup
or platter, that the out-side of them
may be cleane also. And the words
of our Saviour vttered in the verie
same sense, with an often repetition

or rehersall: Wo vnto you Scribes
and Pharisees, bicause you are like
vnto painted sepulchres, which
appeare outwardlie to the eies of
men gaie and beautifull, but are
full within of dead mens bones,
and all filthines.

Euē so you likewise seeme be-
fore men iust and righteous, but
within you are full of hypocrisie
and wickednes. Upon whom this
sentence of our Saviour is verifi-
ed: They come vnto you in sheeps
clothing, but inwardlie they are
rauening wolues.

3 A praier for the for- mer vertue.

O Eternall God, without whose
aid and assistance, all our acti-
ons are turned into sinne, bicause
they are not seasoned with the salt
of thy spirit, but leauened rather
with the dowe of the flesh: we be-
seech thee of thine entire goodnes,
to teach vs the true worship of thee,
and

and the sincere seruice due vnto thy diuinitie . O suffer vs not to be misled by the imaginations and traditions of men, which highlie offend thy Maiestie ; but vouchsafing to open the eies of our vnderstanding with the keie of thine heauenlie knowledge, direct vs how and in what sort we may walke religiouslie before thee.

Roote out of our harts, good God, all sinister seruice, and dissembled adoration: lead vs by the hand into thine holie temple, and make a passage for thy spirit of sanctification into our dull and darke capacities: that being reformed therby, we may worship thee in spirit and truth: knowing that thou art a spirit, and therefore wilt admit none other worship to be done vnto thee, but that which is true, vnfeigned, sincere, and spirituall.

We knowe how thou hast abhorred the hypocriticall holines of the Gentiles, of whom thou complaineest by thy Prophet Esaie, that they drawe

drawe neere thee with their lips,
but vtterlie renounce thee in their
harts. O giue vs grace, we beseech
thee, to be better minded, least fal-
ling into their offences, we winde
our selues within the compasse of
that peruerse people, who for their
hypocrisie, heard this thine heauie
threatening thundered from hea-
uen, that thou wouldest doo a mar-
uellous worke among them, euē a
maruellous worke, and a woonder.

O louing Lord, guide and direct,
confirme & stablish vs in that wor-
ship and religion, which thine A-
postle S. Iames commendeth vnto
vs, defining it to be true and vndefi-
led before thee. O teach vs that re-
ligion, we humblie beseech thee,
that we may sincerelie sacrifice our
selues vnto thee, bring our oblati-
ons of praise and thanks-giuing,
burne our sweete incense of praiers
and supplications in thy presence,
the fragrant fume and vapor wher-
of may pearse through the clouds.
Grant this, ô most mercifull father,
for

for thy beloued sonnes sake Iesus
Christ, our onlie mediator and ad-
uocate, *Amen.*

The fourth Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

WE haue all learned by experi-
ence, *o man, that DISOBEDI-
ENCE is the cause of death, and for this
sinnes sake we all die ; learne, o man, to
obeie; learne, o earth, to be subiect; learne,
o dust and ashes, to be dutifull. I saie
more vnto thee, o man, submit thy selfe to
thine equals, submit thy selfe to thine un-
derlings.*

*And if thou wilt be perfect in righte-
ousnes, renounce thine owne will, and seeke
to doo Gods will : otherwise thine obedi-
ence is disobedience, and thy submission
rebellion. Besides that, euerie sinne hath
his due punishment, & disobedience also
with the rest receiueth his iust reward.*

The

2 The ASSALT giuen by DISOBEDIENCE.



When, consider thine
owne dignitie & wor-
thines. Thine estate
is honourable, and
thou art better than
the best. To serue and obeie is an
abasing of thy vocation, it is a
signe of inferioritie and subiection.
To be a maister carrieth some ti-
tle of authoritie: but to be an vn-
derling or seruant, is an argument
and token of an homely and course
calling. Account of thy selfe there-
fore, and of thy reputation. What
art thou, that thou shouldest do ho-
mage to such as are worse than
thy selfe?

It were more meete for thee to
command and gouerne, and they to
obey and be ruled; considering thou
art so excellent in all respects, that
there is not one to be found com-
parable vnto thee, either in wit, po-
licie, diligence, or anye other good
qua-

qualitie. Cast off the yoke therfore of subiection, for to obeie is seruitude and bondage, flauerie & thraldome: yea, to be inferiour to such as are not thy betters, is a token of a base mind, and a cowards hart.

Therefore esteeme of thy selfe Lord-like, and not seruant-like: stoop not vnto anie, crouch not: for a man is but a man: and thou being a rare man and matchlesse, needest not passe a point for the proudest peacocke, for all his fine feathers, and trim taile. And rather than thou shouldest be at commandement like a seruant, trie maisteries for superiortie, and get it by vsurpation. For a loftie looke, and an hautie hart doe best become a man.

3 A praier against the *former vice.*

O Most louing Father, who hastest all kind of disobedience, frowardnes, stubbornes, rebellion,
con-

contumacie, obstinacie, and contempt : which are the fruits of the corrupt flesh; and hast declared also thy hatred by denouncing most terrible plagues against so detestable sinne : we beseech thee to plow vp the sandie soile of our harts with the cultre of thy sanctifieng spirit, that wee may beecome tractable, mild, gentle, lowlie, and obedient, as it becommeth vs.

We knowe, by the information of thy holie word, that who so disobeyeth thee, is subiect to manie curses : and who so resisteth a iudiciall magistrate, is punishable with death, euen by thine owne ordinance and lawe. We know that thou detestest nothing more than the sinne of disobedience, and transgression of thy commandements; though the intent seeme neuer so good, honest, and tollerable to mans iudgement and reason.

This is prooued, o eternall God, in Saule, whom thou by the mouth of Samuel didst charge with a pre-
cise

cise commandement, that he should kill Amalek, and make a common spoile and hauocke of all that came to his hands : who being incensed with couetousnes, spared the verie best things, and conuerted them to his owne vse and possession, contrarie to thy will. But thou in thy iustice didst shew thy vengeance vpon him, in not onelic reiecting and casting him out of thy fauour, but also in disgrading him of his dignitie, and taking from him his kingdom.

We beseech thee therefore, ô King of glorie, to roote out of our harts this ranke weedde of disobedience, which in holie Scripture is reported to be as the sin of witchcraft. O good Lord, dig it vp quite, we praie thee, out of the depth of our harts, that there may no relike thereof remaine, but that euerie fiber and thred growing about it, may bee plucked out and remooued. For if it be not vtterlie supplanted, we must needs looke and make full account

C. j.

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to receiue a iust recompente and reward, according to the determinate sentence of thy holie word. Deliuer vs, ô Lord, from this heinous sinne, and the desert due to the same, for thy sonne Iesus Christs sake, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THE vertue of obedience, ô man, doth alwaies march vnder the banner of truth. Obedience directeth our footsteps, ordereth our goings, and deserueth the grace or reward of holie conuersation. For if a contrarie lawe be in our members by disobedience, who knoweth not that continencie or staiednes is giuen by obedience?

This is the vertue that can tell what belongeth to mercie, this teacheth thee patience, this bringeth thee to the full and complete knowledge of thine owne condition. Learne of Christ, who submitted himselfe to his Disciples, the Maister to his seruants, the Sauour of the world, and verie God, to miserable men; the word and
wisdom

wisedome of the father, to mortall creatures. Blush ô earth and ashes, blush and be ashamed ô dust and woorms-meate.

2 The REPVLS E giuen by
SVBMISSION.



Oman, remember that if thou owe anie dutie to God, there is also a dutie required of thee to discharge towards men. For God must haue his right, and Cæsar likewise his tribute. Dost thou not knowe, O man, what the Lord himselfe saith in the Gospell? He that heareth you, heareth me: and he that despiseth you, despiseth me.

It is conuenient (thou wilt saie O man) so to doe, provided that hee which gouerneth be of the Lords allowing and appointing. Listen, O man, to the words of the Apostle deciding this case. There is no power, saith he, but it is of God: the powers that be, are ordeined of God; whosoever therefore resisteth

C. ii.

the

the power, resisteth the ordinance of God. For, it is not the part of subiects, to search, and sift, what maner of men their Magistrates and officers ought to be in life and conuersation.

But to talke of submission, it is thus spoken and said of our Sau-
oz Christ vnto the first Pastors of
his Church: You knowe that the
Kings of nations be Lords ouer
them, and they that haue authoritie
vpon them, are called benefactors,
(or Gracious Lords.) But yee
shall not be so: but he that is grea-
test among you, shalbe as the yon-
ger, and he that will be chiefe a-
mong you, shall be your seruant.
Euen as the sonne of man, came
not to be ministred vnto, but to mi-
nister.

But the Lord foreseeing as then,
that all should not be such, and put-
ting vpon his Disciples the per-
son of subiects, whose dutie it is to
be obedient, gaue them this wise
forewarning, & said: The Scribes
and

and the Pharisees sit in Moyses seate : all therfore whatsoeuer they bid you obserue, that obserue & do, but do not ye after their woorks, for they saie, and do not. Yea, they bind together heauie burdens, and greuous to be bozne, and laie them on mens shoulders, but they themselves will not moue them with one of their fingers.

3 A praier for the former vertue.

O Most louing Lord and mercifull Father, which didst set before thy people the children of Israel a blessing & a curse, that they might therein see both thy iustice and thy mercie : a blessing, if they obeyed thy commandements : and a curse, if they transgressed thy precepts : we beseech thee to make vs obedient vnto thee in all things, that escaping the plague of thy curse, we may be compassed about with thy grace and blessing.

C. iij.

O good Lord, be so fauourable vnto vs, as to bring vnder & subdue the vnrule and rebellious motions of our mind, which oftentimes driue vs to the committing of manie a wicked offence, not onelie in talke and communication, but also in deed, life, and conuersation: least shaking from our necks the yoke of obedience & submission, and neglecting the true obseruation and fulfilling of thy lawe; we fall into flat rebellion against thee, and so prouoking thee to anger, feele the force of thine outstretched arme, striking vs in thy furie with the sword of vengeance.

Direct vs, good Lord, by thy spirit, that we may submit our selues to all our gouernours and magistrates, without murmuring, grudging, or repining: knowing that all authoritie, regiment, superioritie, and countenance proceedeth from thee, who bestowest thy gifts according to thine owne counsell, not looking vpon the person of the receiuer,

ceuer, least thou mightest seeme parcial in the distribution of thy gifts.

Thou hast said, and expresselic charged, that we should be subiect to the higher powers, yea, euen to the Scribes and Pharisees sitting in Moses chaire, whom thou comandest vs to heare, and to doo according to their perswasion and counsell: but not to make their course of life and trade of dealing, a patterne for vs to followe and imitate. Arme vs therefore with true knowledge, that may lead vs to perfect and acceptable obedience, which thou esteamest more than the fat of rams, or the smoke of incense. O suffer not anie suggestion of Satan, to withdrawe vs from dooing our dutie in this case, least by disobeying, we purchase to our selues eternall death and damnation. Grant this for thy mercie sake, *A-*
men.

C.iiij.

The

The fift Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

DEsirest thou, o man, to knowe a venemous eie, a wicked eie, a bewitching eie? Consider enuie. For what is enuie, but a make-bate? What is spitefulnes, but a moouer of mischiefe? If the serpent had not beene enuious and spitefull, death had neuer entred into the world by that vile vice.

Wo to thee, o wretched man, because thou didst not fore-spie the enuious serpent. Let vs doo our verie best to presse downe, and ouerswaie this sinne, whiles we liue, if after death we would be loth to stand in feare of the worker of so great wickednes.

And, o man, whosoener thou art, spite not at thy brothers prosperitie, if thou tender thine owne. For if where enuie is, there is death also; then doubtlesse thou canst not be spitefull, and liue too. And therefore take heed of an enuious eie.

The

2 The ASSALT giuen by malicious
EMVLATION and
ENVIE.

O Man, remember thy
selfe, make much of
thine estimation, and
lose not one inch of
thy right. In what
respect art thou not so good as this
man, or that man? Naie, wherein
art thou not better? why then art
thou not equall with them, or ra-
ther aboue them?

Thou art able to bring manie
things to passe, whereto they can
not laie their hands. And they are
able to doe nothing, but it is in thee
to amend it, & to go through skitch
therewithall. It is not requisite
therfoze, that anie should be thy su-
perieur, or at least no more than
thine equall.

3. A praier against the for-
mer vice.

O Eternall truth, thou sonne of
the liuing God, and wisdom

C. v.

of

of the Father, which by thine Apostle Paule, that excellent preacher of thy Gospell to the Gentiles, diddest teach the Romans, and in them all Christian people, to cast awaie the works of darknes, to put on the armour of light, and to walke honestlie as in the daie, not in drunkennes and gluttonie, chambering and wantonnes, strife and enuieng: roote out of our harts, we beseech thee, all corrupt affections, and speciallie wicked emulation and enuie, the nurse of all contention.

We knowe and confesse; that so long as emulation, strife, debate, enuie, and grudging reigne among vs, we are carnall, & walke as men, in the corruption of our owne nature. And there is nothing truer, than that sentence of thine Apostle S. Iames, that where enuieng and strife is, there is sedition, and all maner of euill works. Wherefore, o thou comfortable Physician of sick soules, deliuer vs from so foule and detestable a sinne, least all our enterprises

terprises and endeouours displease thy sacred diuinitie, and heape vpon our owne heads the hot burning coales of vengeance and condemnation.

Now then, o thou paterne of loue, thou treasure of all vertue, godlines, and integritie, put into our minds Christian cogitations & thoughts, guide our eies from the view of vanities, hold backe our hands from euerie iniurious deed, and consecrate all that is within vs to thy selfe; that we may, as thou hast taught vs, doo good to our enemies, loue them that hate vs, and praie for such as seeke our destruction and vndoing, referring the iudgement of our cause, and the reuengement of the same vnto thee, who in thy good time wilt redresse all that is amisse: in the meane time, o Lord Christ, giue vs grace to possesse our soules in patience, for thy mercie sake, wherewith thou redeemedst alt mankind,

Amen.

S.

I S. BARNARDS golden
sentence of the vertue
following.

THe best, and most approved marke
that we are Christs disciples, is this,
if we loue one another, and agree together
in vnitie like brethren. Which so long as
we doo, no doubt we dwell in God, and God
dwelleth in vs.

For God is loue, and he that dwelleth
in loue, dwelleth in God. He loneth vs, be-
cause he hateth nothing that his hands
haue made; giuing vs an example how
we should loue and tender one another,
with singlenes of hart; which who so doth
not, that man abideth in death.

What? Haue we not all one Father?
Hath not one God created vs? Why then
should we despise one another, and
not rather liue in vnitie and
concord, without all kind
of enuie, and hart-
grudge?

The

2 The REPVLE giuen by Low-
LINES, and brotherlie
agreement.



Man, if thou excell
all other in vertues
of the mind, it will be
moze safe, and lesse
dangerous for thee, to
keepe thy selfe belowe, than to cline
aloft. For the higher roome that a
man coueteth, the sozer is his fall.
Furthermoze, if some be thy supe-
riours, that is, aboue and better
than thou; or equall, that is, as
good as thou; what should that
griue thee, what should that hurt
thee, what should that vex and
trouble thee?

Take heed, least whyles thou
art enuious at the high and hono-
rable place of thy brother, thou
shew thy selfe a scholler & disciple
of him, of whom these words are
written: Through enuie of the de-
uill, death entred into the world, &
they that folowe him take his part.

A

3 A praier for the former vertue.

O Almighty and most mercifull Father, which by the mouth of thy Prophet Dauid hast highlie commended brotherlie concord and agreement, comparing it to the precious ointment, which ran downe vpon Aarons beard, euen to the borders of his garments: and also to the dew of Hermon, which dropped and fell vpon the mountaines of Sion: we beseech thee of thy goodnes, to plant among vs such and so acceptable agreement, that bearing one anothers burthen, we may liue like brothers begotten & borne of the same parents.

We knowe that thy sonne our Sauiour Iesus Christ, as of all other commendable vertues, so also of brotherlie agreement, gaue vs a speciall and infallible example, in that for our sakes he becooke himselfe to the suffering of most exquisite

site torments, euen the torments of death, that he might drawe vs his adopted brethren to God his Father, and might place vs in the land of Canaan, as ioint-heires with him of euerlasting blessednes.

Now therefore, ô eternall God, let vs not seeme lightlie to esteeme and regard so singular an example; but giue vs grace, we beseech thee, to consider that notable speech of thy Prophet Malachie vttered for our learning, that. Seeing we haue all one Father, one God, and one Maker, it is not meete nor tollerable that we should despise one another: but euerie one of vs bearing one anothers burden, mutuallie to consent and agree in brotherlie amitie, vnitie, and concord.

Sowe in our harts therefore, ô good Lord, the seed of loue & charitie, that thereby we may growe together like branches of one tree, being all of one mind and hart, of one opinion and iudgement, endeavouring as much as in vs lieth, to
doo

doo thy will, euen thy will, ô father, which dwellest in heauen: which is, to be knit one to another in brotherlie agreement, & to drawe all vnder one yoke of obedience, which is the foundation of all godlie loue and mutuall consent. Grant this for thy sonnes sake Iesus Christ our onlie mediator and aduocate, *Amen.*

The second Section, and
sixt Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

THere is a commendable hatred, and there is an execrable or damnable hatred; the one is allowed of God, but not vsed of men; the other is common among men, and offensive to God.

The first is an hatred of sinne and iniquitie, and of this hatred the feare of the Lord is a fore-runner; and is conceined in the hearts of the godlie, for Gods sake, bicause he himselfe hateth sinne, and detesteth all wicked doers.

The

The other hatred proceedeth from the diuell the author of dissention, kindeleth in men a loue of sinne and vngodlines; a delight in all kind of mischiefe, an utter misliking of agreement, unitie, and reconciliation; wherewith who soeuer is poisoned, that man hateth his owne soule, and is an enimie to his owne saluation.

The ASSALT giuen by diuellish HATRED.

O Man, forswear to loue him, who is thy enimie in all things. Neuer, so long as thy life lasteth, agree with him, who is contrarie and against thee in euerie respect. Neuer shake hands with him, which taketh from thee anie iot of thy right. Neuer giue him faire looke, neuer shew him kind countenance, which doth out-face thee, triumph ouer thee, scorne and scoffe at thee, prouoke thee to vnpatience by wrongs and iniuries.

Neuer like of him so long as thou

thou liuest, which is alwaies casting thy faults in thy teeth. Neuer abide him, that doth what he can to excell thee in words, deeds, credit, and preferment. For, if he did not enuie thee, is it like hee would in this sort seeke his owne aduancement, aboue thee, which art his better?

3 A praier against the *former vice.*

O Eternall God, in whose hands is life and death, sicknes and health, pouertie and abundance, saluation and condemnation; direct vs, we beseech thee in thy faith, feare, and loue, that we may feele the operation and working of thy holie spirit in our harts, leading vs into all honestie, godlines, righteousness, holines, and innocencie, that thy name may be magnified in our life, and we our selues glorified after our death.

And bicause it is denied to vs all
of

of Adams lineage, vnles we be circumcised in spirit, sanctified, & regenerate by the influence of thy heauenlie grace, to attaine to the sight of thee, which art the fulnes of all felicitie, the souereigne blessednes, which endureth for euer : grant vs we beseech thee the presence of thy knowledge, whereby we being conducted, may learne to purge out of our harts the old leuen of maliciousnes, hatred, enuie, and spitefulnes, which hinder and stop vs from hauing accessie to thy diuinitie.

We knowe, o eternall God, that hatred is so detestable a sinne in thy sight, that thou vtterlie abhorrest vs for so heinous a sinnes sake, denieng the participation of thy spirit, which is the peace of conscience, and the assurance of euerlasting life, to as manie as are possessed therewith . In consideration whereof, and bicause it is a naturall inclination, bred and continued in vs, euen from our cradles, to be at strife with them that speake ill of

vs,

vs, & to hate such as bere vs no good will: we beseech thee, to alter and change that diuelish disposition, & to amend in vs whatsoeuer is amis.

We are taught, that there is a hatred, which thou requirest; namelie, the hatred of our selues, and of all things pretious and deere in our owne eies: but that hatred is as hard for vs to digest, as was the doctrine of regeneration to Nichodemus. O therefore thou comforter of thy chosen, and lifter vp of thy seruants heads in the time of heauines, instruct vs in the waie of thy truth, and reforme our harts; make them new, ô Lord, that they may harbour no worke of darknes, neither hatred, nor anie other vice, which may offend thee: thorough Christ our Lord, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

CHARITIE is a goodlie thing, yea
it is a thing that will not shrink in
anie

anie tribulation, in anie greefe, iniurie, wrong, or abuse. In few words, what thinke we comparable therunto, seeing it is preferred before martyrdome, and counted better than a faith that mooueth mountains?

By charitie man dwelleth in God, and God in man. Charitie bringeth libertie, driueth awaie feare, feeleth no toile, looketh on no desert, requireth no reward.

Charitie is the mother of men and of Angels, pacifieng and making attonement betweene things in heauen, and things in earth. This is the vertue which reconciled God to man, and brought man into the fauour of God.

2 The REPVLS E giuen by true LOVE and CHARITIE.



Man, doth it necessarie followe, that because manie vices in thee deserue well and worthilie to bee hated, that therefore the image of God in thee ought not to be loued? As Iesus Christ nailed vpon the crosse,

croſſe, and there hanging, loued his enimies, and befoze his death and paſſion admoniſhed his diſciples in this maner, ſaieng: Loue your enimies, doo good vnto them that hate you: and praie for them which perſecute you, ſlander, backbite, and vpbraid you, that you may be the childzen of your Father which is in heauen.

So likewise, by the mouth of Salomon and Paule, theſe words are ſpoken: If thine enimie hunger, giue him meate: if he thirſt, giue him drinke. For in ſo doing, thou ſhalt heape coles of fire vpon his head. Vnto which ſentence the Apoſtle addeth ſomewhat of his owne, ſaieng: Be not ouercome of euill, but ouercome euill with good.

It is contrariwiſe thus written by S. Iohn, againſt ſuch as hate their brethren: He that hateth his brother, is a man-ſear, and ye knowe that no man-ſear hath euerlaſting life remaining in him. Againe, He that hateth his brother,

brother, walketh in darknes, and is yet in darknes, not knowing whither he goeth, bicause darknes hath blinded his eyes.

But thou saiest, O man, It is enough that I loue such as loue me. For why should I beare good will, or be benefictall vnto them, that haue deserued no such thing at my hand? Heare, O man, the Lord speaking vnto thee in another tune: for, If you loue them that loue you, what reward shall you haue? Doe not the Publicans the same?

What art thou able, O man, to obiect against this? Doubtles, he that hateth his brother abideth in death. And he that loueth his brother, abideth in God, and God in him. Spue vp therefore all the bitter gall of hatred, & doe what thou canst to swallowe downe the sweet honie of loue. For nothing is more pleasant, nothing more happie and blessed.

Saint Iohn saith, God is charity.

ritie. And S. Paule that excellent preacher of the Gentils affirmeth, that The loue of G O D is shed abroad in our harts, by the holie Ghost, which is giuen vnto vs. wher vpon it is concluded, and not without iust cause, that loue or charitie is said to couer the multitude of our brethrens offences, as it is written: Charitie couereth the multitude of sinnes.

3 A praier for the former vertue.

O Eternall G O D, which by the mouth of thine Apostle Paule hast said, that Although we speake with the tongues of men and Angels, and yet are void of loue, we are like to sounding brasse, or as a tinkling cymbal: yea, albeit we had the gift of prophesie, and knew all secrets: yea, if we had all faith, so that we could remooue mountains, and yet wanted loue, we were nothing: heare vs, we beseech thee, and

and by the heate of thy loue, set on fire and kindle our cold and frozen loue.

We confesse, that the cause why iniquitie and sinne aboundeth, is the lacke of loue, which in holie Scripture is called the bond of peace. We acknowledge also that to loue our neighbour as our selfe, is a sacrifice much more acceptable, than burnt oblations & incense. We can not denie, but that the Apostle speaketh truth, saieng: that, Who so dwelleth in loue & charitie, dwelleth in thee, ô G O D, and thou in him.

But bicause it is not in vs to liue in loue and charitie, knowing that they are the works of light, vnlesse thou assist vs by thy grace; sanctifie vs, and cleanse vs from all intrinsecall and hidden corruption: wee therefore bend the knees of our harts before thee, humblic beseeching thy diuine Maiestie, that as thou art the fulnes and perfection of loue, yea loue & charitie it selfe,

D. j.

so

so it would please thee to conforme
and make vs like vnto thee, which
delightest in nothing that is euill.

And bicause charitie couereth the
multitude of sinnes, fulfilleth the
lawe, is the end of the commande-
ment, and commended vnto vs as a
most necessarie adiument & helpe
to obtaine and laie hold vpon cuer-
lasting life: vouchsafe we beseech
thee, to plow vp our stonie harts,
and to soften them with the show-
ers of thy grace, that being mollifi-
ed and soupled, they may be able to
receiue the seed of loue and chari-
tie, and thereby fructifie in all good
works, through Iesus Christ our
Lord, *Amen.*

The ſeuenth Combat.

I S. BARNARDS golden
ſentence of the vice
inſuing.

As the confeſſion of ſinne hath the
promiſe of remiſſion, ſo the excuſing
and

and cloking of sinne is threatened with punishment. Againe, it is no dissembling with God, who abhorreth all sinne, and much worse the excuse of sinne, which is more heinous than the sinne it selfe.

As for slander, and flatterie, I wish wise men to beware of both. Moreouer, whether to slander, or to giue eare to a slanderer, be more damnable, I can not easilie tell. This is certaine, that death entred in at our windowes, so often as we with our itching eares and tongues, consent and strue to drinke one to another out of the full poisoned and deadlie cup of slander. The Lord saue my soule, that it fall not into the hands of slanderers.

2 The ASSALT giuen by the
excusing of sinne, and by
SLANDER.

O Man, persuade thy selfe that thou art not the most heinous offender aliuie. Thou hast not bene as other men be, an extortioner, a vsurer, a turne-cote, a mercilesse murderer.

D. ij. therer,

therer, or such like.

There be sinners that haue committed all these transgressions with greedines. Who can laie to ones charge, or keepe close the abominable deeds that such a lewd fellowe, and such a wicked person hath done, but he that hath bene accessarie, and giuen his consent therevnto :

To iustifie thy selfe, O man, the next way is to backbite & speake ill of others, that none may seeme so good as thy selfe. Thou must saie, that such a one is a common drunkard, a craftie knaue, a keeper of another mans wife, a haunter of harlots: and if thou perceiue it will be for thy profit, spare not thine owne sister or brother, to call them by the names of naughtipackes, that by reporting of them thus abroad, they may growe in contempt, and thou increase in credit.

Sticke not to backbite thy dearest friend, if it may be for thine advantage. For, to saie the worst
some=

Sometime bringeth no small comoditie, and manie haue come to shame and reproch by standing to the truth.

3 A praier against the
former vice.

O Almighty & euerlasting God, gouernor of heauen and earth, which hast punished, euen from the beginning, all such as hauing transgressed against thee, sought notwithstanding to iustifie themselves: by casting a cloud of excuse ouer their offences committed: as name- lie, our great grandfather Adam, who when he had done amis, complained that the woman deceiued him; and she coueting to be blame- lesse, turned the fault to the serpents subtiltie: grant we beseech thee, vn- to vs an humble hart, trulie to con- fesse our selues before thee, fowle offenders, and vile abusers of thy goodnes.

Thy word most manifestlie de- clareth, how horriblic thou doest

D. iij. hate

hate this offence, which by how much it is couered with an excuse: by so much it deserueth the sorer punishment: taking Saule for an example, who most impudentlie defending his fault of disobedience, suffered a double punishment, euen deprivation of his roialtie, and an ignominious or shamefull end. And therefore, ô Father of mercie, take not from vs thy grace and holie spirit, least we likewise offending, be semblable plagues.

Furthermore, ô eternall God, bicause it is expresselie told vs by thine Apostle Paule, that neither whisperers, backbiters, slanderers, nor consequentlie anie sinner shall possesse the kingdome of heauen; but shall haue their portion with Satan, that old diuell, in the lake that burneth with fire & brimstone; and bicause also thine Apostle Iames likewise teacheth vs, that he that slandereth & condemneth his brother, slandereth and condemneth the lawe: roote out therefore,
we

we beseech thee, ô Lord, from our harts that abhominable sin of slander, against which thy seruants make such vehement outcries.

And open our eares, wee praie thee, ô Father, to heare; and our harts also to vnderstand and comprehend that good and wholesome counsell of S. Peter, willing vs to cast awaie all maliciousnes, guile, dissimulation, enuie, slander, as new borne babes, desiring the sincere milke of thy word, that we may growe thereby from grace to grace, and taste at length how bountifull thou art to all such as walke in the waie of thy holie will, the finall reward whereof is euerlasting life, through Iesus Christ our onlie mediator and aduocate, *Amen.*

I. S. BARNARDS golden
sentence of the vertue
following.

T Here is a rebuking, which is necessa-
ria; and a rebuking, which is vaine
and ridiculous. The first, causeth amen-
dement,

D. iij.

dement, if the rebuker be not culpable of the same offence, whereof he reprooueth another; the other breedeth obstinacie and contempt, when the reprehender controlleth his brother for some fault, whereof he himselfe is guiltie. The first issueth from wisdom, the second from follie, or rather phrensie,

As for backbiting, whosoever vseth it, he is a man-queller: and the tongue of a backbiter is a venemous viper, stinging three at once to death, with one deadlie blast. It is a sharpe, yea a verie sharpe speare, which goreth three at once with one mortall wound: and it is a two, or rather a three edged sword, hewing and hacking three at once with one blowe; namelie, the partie slandered, the slanderer himselfe, and him that heareth the slander, and holdeth his peace.

2 The REPVLS E giuen by libertie in rebuking, and due correcting.



Man, thy neighbours offences ought not to bee kept in silence, neither must

must they haue thy consent: but as brotherlie loue & charitie moueth thee, reprimoueth thy neighbour to his face, and slander him not behind his backe.

If it be objected, that it is not for thee to rebuke thy brother to his face, least thereupon he being moued, and out of patience, proue neuer the better by that kind of correction; but be so farre from amending, that hee take greater cause of offending: heare the holie Scripture, thus determining the matter: Open rebuke is better than secret loue.

Againe, if thou shalt neglect this Christian dutie, and wilt rather chuse to slander and misse-report thy brothers fault, aggravating and making it worse, though he be an offender, and worthy of correction: than otherwise to reprimou him to his face, that he may be ashamed of his sinne; and endeavour to amend; hearken to the voice of the Prophet speaking vnto thee,

D. v.

and

and saing : Thou satest, and spa-
kest against thy brother ; yea, and
hast slandered thine owne mothers
sonne : and this is a soze offence.
For a man taketh moze grieffe and
hart-burning by knowing him, of
whom he is slandered ; than by see-
ing and hearing him, of whom he is
reproued.

And bicause the misdoeds of of-
fenders are for a time to be dissem-
bled and kept in secret, that in due
season they may be reprehended for
their faults ; therefore these words
following are set downe : These
things hast thou done, and I held
my tongue.

Furthermoze, least backbiters
and slanderers should growe into
an exceeding loue & liking of them-
selues, by reason of this discreete
silence, who couet alwaies ra-
ther priuile and in corners to nick
a mans good name and fame, than
to come forth in open place, and
there to charge him with his of-
fence, it followeth in these words :
Thou

Thou thoughtest wickedlie, that
I am euen such a one as thy selfe.

As if he had said, It is a wicked
thing to thinke, that I am a slan-
derer, and a backbiter, bicause I
hold my tongue for a time, & keepe
silence, vntill I spie due season, and
fit choise of place to speake my
mind by waie of reprehension.

Herevpon it followeth by and by,
I will reprove thee, and set before
thee the things that thou hast down.
As if he had said, Not secretly, af-
ter thy vse and custome: but open-
lie, according to mine owne maner
and fashion; I will carrie a conue-
nient time, when I may through-
lie rebuke an offender, and charge
him with his misdoeds to his face.

But thou wilt saie, O man, I
do not hate, but loue him, whom I
thus reprove priuie in corners.
And I saie againe vnto thee, O
man, that thou dost hate him so
much the more, and not loue him
one jot, by how much thou backbi-
test, and neglectest to rebuke him.

Now,

Now, what a detestable and accursed thing the flandering of our neighbour is, the holie Scriptures in manie places declare: as name-
 lie, by the mouth of the Prophet David: who so prauilie flandereth his neighbour, him will I destrote. Againe, He that backbiteth his brother, backbiteth the lawe. Againe, He that flandereth & backbiteth his brother, shall be rooted out. And againe, Take heed least ye be consumed one of another, whilst ye bite and deuoure one another.

3 A praier for the former vertue.

O Almighty & euerlasting God, who induedst thy faithfull seruants the Prophets, with such measure of thy spirit, that they discharged their duties with all singlenes, truth, and vprightnes, checking and rebuking mightie kings for their transgressions, according to the re-
 nour

nour of their commission : as appeareth in Samuel sharpelie reproouing Saule for his rebellion; in Nathan seuerelie rebuking Dauid for his adulterie : in Ahiah roughlie reprehending Ieroboam for his idolatrie : in Elijah boldlie checking Ahab for his apostasie : in Hanani stoutlie twiting Asah for his mistrustfulnes: in Ieremie controlling Zedekiah for his disobedience, and so consequentlie in the rest of thy seruants both Prophets and Apostles.

O take from vs all vaine motions, which may withdrawe vs from rating them, that most apparentlie offend thy diuine Maiestie; and not to seeme blind, or to winke at their offences, least we be counted partakers of their wickednes : knowing that thy sonne our Sauour giueth vs this for a lesson to be learned & followed, namelie, when we see our brother commit anie trespas, to rebuke him, that he may repent and obtaine forgiveness.

Also

Also most mercifull Father, we beseech thee so to direct and rule the course of our life, that euerie member of our bodie may set forth thy praise. And bicause the tongue, though it be but a small peece of flesh, is termed a world of wickednes, and kindleth much mischief, when it is occupied either in lieng, forswearing, backbiting, or reuiling our brethren: we praie thee to root out of our harts all such weeds of sinne and abomination, that the fruits of them may not appeare in our tongues: through Iesus Christ our Sauour, *Amen.*

The eight Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

A Dragon is a cruell & merciles monster, spitting out fire, and killing euerie thing that it toucheth: not onclie beasts of the land, but also birds of the
aire:

aire: by this dragon, I meane the spirit of wrath and furie.

Anger is a naturall affection, but to them that abuse this gift of nature, it is a greivous & lamentable destruction. Let vs use it in things necessarie and conuenient, least dooing otherwise, it breake foorth outragiously into unlawfull and unprofitable deeds.

Be not angrie or wrathfull with such as spoile you of transitorie goods, which reuile you, which punish and plague you, & do nothing else beside; but be angrie at that, which is able of it selfe so to wound you; that all these things laid together can not cure you. And what is it? Euen your owne sinne and wickednes. For you shall not feare anie aduersitie, if you be not ouersmaied with iniquitie.

2 The ASSAULT giuen by WRATH and RASHNES.



Oman, the wrongs that are done thee, thou must reuenge, they are greater thā thou maiest quietlie put

put vp. It is sinne, patientlie to suffer them. For this is certaine, that thy forbearance will neuer a whit amend the matter, and therefore such iniuries as are offered thee, requite to thine owne contentment.

If thou bee abused in speech, spare him not that hath slandered thee. If thou be smitten, smite againe. For it is no man-hood, to be still & at peace with such as thus offend thee. Dost thou thinke that thy quietnes will make thine enimie the better? no; but rather the more fierce and furious.

Thou art taunted, thou art scoffed at, thou art reuiled, thou art discredited, thou art mistermied; one calleth thee prodigall soyle, another arrogant asse, proud begger, peeld peasant, with such like reprochfull speeches. Are these to be suffered? no.

And therefore to shew thy man-hood, seeke him out by and by that hath so abused thee; and in the heate of

of thy wrath make him smart for his malapert saucynges. Some vse to beare and forbear so long, till they become starke scoles and idiots: be not thou in the number of them, but in defence of thine owne quarrell vse both swords and weapons.

3 A praier against the *former vice.*

O Most mercifull Father, whose proprietie it is to be slowe to anger; and hast taught vs by the mouth of wise Salomon, that anger is cruell, wrath raging, and enuie irreconciliable: moreouer, that it diminisheth our daies, hasteneth old age, and shorteneth our life: againe, that it openeth passage to Satan; and therefore hast commanded by the mouth of S. Paule, that the sunne should not go downe vpon our wrath: we most humblie beseech thee, of thine infinite goodnes and clemencie, remooue from

vs

vs this fowle sinne of wrath, which transformeth vs from the shape of Angels, to verie diuels and hell-hounds.

We are not ignorant what a mischieuous vice it is, and what inconuenience it bringeth to the soule; being instructed by the words of wisdom, that it stirreth vp strife, maketh vs prone to commit sinne and villanie; to thirst for bloud, to be malicious and merciles: finally, that it is execrable and accursed: and therefore hast admonished vs by thy seruant Iames, to be slowe to speake, and slowe to wrath; because wrath will not suffer thy righteousness to be accomplished in vs. And therefore, if we will not haue thy worke hindered in vs; we must be peaceable and modest.

O good Lord, open the eies of our minds, that we may see the ouglines of this monstrous sinne, and seeing it may detest it, and detesting it may destroe it, by the assistance of thy spirit, which is able to worke

in vs a new creation; and an exquisite mortifieng of all our fleshlie members. Giue vs grace not onelie to listen, but also to practise that wholsome counsel of the Preacher, not to be swift to wrath, bicause wrath lodgeth in the bosome of fooles: and to put in prooffe the admonition of our Sauour Christ, not to be angrie with our brother causelesse, for feare of being culpable of iudgement.

O Lord, pull vs backe from keeping companie with the wrathfull, & from hauing acquaintance with the furious; least we learne their waies, and purchase destruction to our owne soules. And grant we beseech thee, that we may put awaie from vs all bitternes, anger, wrath, enuieng, euill speaking, with all maliciousnes: and to become tenderhearted, to forbear and forgiue one another, euen as thou, O GOD, for thy sonne Christs sake didst
forbear and forgiue

vs, Amen.

S.

I S. BARNARDS golden
sentence of the vertue
following.

TRUE PATIENCE is to suffer and
doo contrarie to ones lust, but not
contrarie to the right of lawe. To abide
and take pouertie in good part, is the ver-
tue of patience. Patience is the safetie of
the soule, vnpatience the destruction of
the same. Who so hath not hold of pati-
ence, shall loose righteousness, that is, shall
loose life, that is, shall loose his owne soule.

Looke vpon the sufferance of the Lord,
who being beaten with whips, crowned
with thorns, bored through with nailes,
hanged on the crosse, and ouer-burdened
with reproches, forgat all these greefes of
his bitter agonie notwithstanding, and
said; Father forgive them. Beware there-
fore, and take heed that thou perish not
through vnpatience; but suffer all things
for Gods sake, because he suffered ex-
treame torments for thy sake, and thy pa-
tience shall not be fruitelesse, void, or un-
rewarded.

The

2 The REPVLSE giuen by PATIENCE or forbearance.

O Man, if thou call to mind the passion of thy redeemer Christ Iesus, there can nothing happen vnto thee, be it neuer so hard and heauie, but thou shalt be able to beare and abide it with an humble and quiet mind. For Christ, as S. Peter saith, suffered for vs, leaving vs an example, that we should followe his steps.

For he himselfe hath thus spoken: If they haue called the master of the house Beelzebub, how much more will they so doe vnto them of the household? Againe, in another place: If they haue persecuted me, they will likewise persecute you.

But what are our sufferings, in comparison of his passions? For he submitted himselfe to beare reproches, reuillings, mockings, scorings,

ings, buffetings, spittings, whippings, a crown of pricking thorns, and the accursed crosse: and are we miserable slaues, wearie with a word speaking, euen to our owne confusion and shame? Are we discouraged? Are we throwne downe & put to silence with one sentence?

How thinke we of the sayeng of S. Paule: If we suffer not with him, we shall not reigne with him. And therefore the prouocations of wrath must be suppressed and beaten downe; as the danger thereof, which is damnation, ought to be feared. For, he that is angrie with his brother, is in danger of iudgement. And, he that saith vnto his brother, Racha, is in danger of a counsell: but he that saith vnto his brother: Thou scote, is in danger of hellfire.

Now, where may a man find remedie against this deadlie poison? The words following doe sufficientlie shew: If thou bring thy gift to the altar, and there remembrest that

that thy brother hath ought against thee, leaue there thy gift before the altar, and go thy waie; first be reconciled to thy brother, and then come and offer thy gift.

As if he had said: Dowze out no priuate praier secretlie in thy hart, except thou haue first made amēds to thy neighbour, whom thou hast misblessed, and brought him to quietnes and contentation of mind. For praier is the gift, which we bring, and our hart is the altar. He that endeuoureth thus to doe, as often as he shall perceiue a couple at strife and variance, by wrath and anger, dooth not incur the danger of damnation.

But manie there be, which will not forgive their offenders, albeit they submit themselves, and seeke pardon and attonement. Against those is the sword of our Saviour drawne out, to giue this stroke: If you forgive not men their offences, your heauenlie Father shall not forgive you your trespasses.

Thou

Thou wilt saie, O man, he hath misused me manie waies, and oftentimes he offendeth mee. I saie vnto thee, O man; not I, but the Lord making this answere to Peters demand, and saieng: Lord, how often shall my brother sinne against me, and I forgiue him? Till seuen times? Our Saviours answere is this: I saie vnto thee, not seuen times, but seuentie seuen times.

How manie be there, which are verie slowe and slacke to release wrongs done vnto themselves: but verie swift and hastie to set at naught such iniuries as they offer vnto God? And sometimes it cometh to passe, that vnder a pretence of taking occasion to reuenge iniuries done to God, men are not ashamed to reuenge their owne. Againe, what shall we saie of such as in the furie of their blindnes, breake out into words of outrage, and fall a curling? Against them the Apostle concludeth in this manner:

ner: Cursed speakers shall not inherit the kingdome of God.

Which vice S. James detestling, to set it forth the moze effectually, saith: No man is able to tame the tongue, it is an vnrulie euill, full of deadlie poison. Therewith wee blesse our God and Father, and therewith wee curse men, which are made after the similitude of God. Out of one mouth proceedeth blessing & cursing. My brethren, these things ought not so to be; doth a fountaine send forth at one hole sweete water and bitter also? For this cause it is said else-where: Death and life is in the hands of the tongue.

3 A praier for the for-

mer vertue.

O Eternall God, which hast set before our eies the necessitie of patience and forbearance, by a view of the contrarie expressed in a parable of an euill debter, whom

E.j.

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his Lord and maister remitted for compassion sake, bicause he sawe the man vnable to make repaiment: yet he notwithstanding meeting with a fellowe of his; that ought him but a small summe of siluer, void of patience, destitute of mercie, far from forbearance, or anie sparke of pitie, caught him by the throte, and dealt with him in great extremitie. Whose rigorous and cruell behauiour comming to the eares of his Lord, was accordingly punished.

Giue vs, we beseech thee, better grace, that we may see into our selues, examine our owne consciences, and turne-ouer the bills of detts, which thou most fauourable and mercifullie hast cancelled and cut in peeces, to the end that we taking thee for an example, might acquit and forgiue our brother, if there were anie thing betweene vs: and patientlie to put vp iniuries and wrongs, though the flesh naturallic doo storme therat, referring vengeance

ance vnto thee, ô Lord, vnto whom
properlie it dooth belong.

O powre into our harts, we be-
sech thee, plentie of patience, wher-
of alas there is great want in this
our age, as appereth by the coldnes
of charitie & loue, whose propertie
it is to be pitifull & long-suffering,
to be gentle, courteous, and full of
tendernes: least being froward, ire-
full, rough, vnquiet, and greedie af-
ter reuengement, we heare this sen-
tence denounced against vs; Wo
vnto you that haue lost patience:
bicause it is a necessarie vertue, and
greatlie to be regarded; that after
we haue done the will of thee, ô fa-
ther, we might receiue the promise,
for Iesus Christs sake, *Amen.*

The ninth Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

LET vs watch and ward ouer all our
works, least we ouerslip the dooing
of
E. y.

of that which God commandeth, we commit that which hee forbiddeth. Let vs watch and ward ouer our words, least in uttering them we offend God, or damnishe and hurt our neighbour. For happie is he, who in all his communication and talke hath an eie to these two feares; the first of Gods Maiestie, in whose hands it is horrible to fall; the other of our brothers frailtie and weaknes, whom it is the easiest thing of a thousand to offend.

For so long as we abide in this earthen vessell of flesh & bloud, we can not be free from offences. And therefore, if thou remember that thy brother bee offended at thee, bee not waiward, but humble and lowlie to craue pardon. And if thou haue ought against him, be not malapert in controlling, nor hard to intreate; but mild in reproouing, and gentle to forgieue, and all shall be well, and at peace.

2 The ASSALT giuen by waiwardnes, and malapert controlling.

O Man, is it meet that fowls, senselesse, & brutish beasts should be smothered and sweetened

thed with faire words : Or rather
is it not moze conuenient, that they
should be roughlie rebuked, and
taken vp with bitter and sharpe
taunts, so often as they offend :
For it is not mild speech that can
preuaile with such as lacke iudge-
ment and reason : and therefore to
deale with them in that order, it is
labour superfluous. Take them vp
as one hauing authoritie, forbear
them not an inch, vse such words
in reprimanding them, as are agreea-
ble to the maner of their dealing.

If a woman offend thee, beare not
with hir weaknes : if an old anci-
ent father, yeeld nothing to his age
or grauitie : if a learned Doctor,
esteem not of his person : if thine
equall, hold fowle scozne at his
lawlines : if thine inferiour and vn-
derling, checke him, and make him
hold his tongue : if thy parents,
alledge thou art no child ; and so
turne their controlments vpon
their owne necks. Finally, be hee
better, or be he baser that rebuketh
E. iij. thee,

thee, forbeare him not, but with
stoutnes stand in defence of thy
selfe.

3 A praier against the *former vice.*

O Eternall God, Father of our
Lord Iesus Christ, which seest
our secret & hidden thoughts, and
the issue of euerie enterprise, before
we our selues are certaine to what
end the same will growe; remooue
from vs, we praie thee, all waiward-
nes, & malapert controlling of our
brethren for their offences. And
whereas our nature is stout, rebelli-
ous, and vnpatient of reproofe; in so
much that oftentimes we spurne at
them that admonish vs for our a-
mendment, and reward them, not
onely with counterchecks, but also
with open wrong, & manifest abuse:
as Ahab did Micah; Manasses E-
saie; Pashur Ieremie; Herod Iohn
Baptist; and the Iewes Iesus; roote
out of our harts, good Lord, that
wicked

wicked custome, and let vs not by refusing correction, double our offence, and so make it the more odious.

Furthermore, most mercifull Father, indue vs with wisdom and discretion, that we may be led with the eyes of vnderstanding; to iudge betwixt the sinner and his sinne, to obserue due time & season of reprehending, to be mild & gentle in reproouing such as be tractable, but sharpe & rigorous to the obstinate & wilfull; otherwise we shall little preuaile, in labouring to supplant iniquitie, and to reforme the transgressor.

Teach vs the true vse of that wholsome counsell, ministred vnto vs by thy sonne Christ; namelie, that if our brother trespasse against vs, we go and tell him his fault priuatelie, betweene him & vs; if that will doo no good toward the winning of him home, then to put other meanes in practise, before we procure his open shame. This lesson

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o Lord, giue vs grace to learne; and not onelie to learne, but also to remember; and not onlie to remember, but also to exercise and folowe: that the end of our labour bestowed according to thy will, may tend to the glorie of thy most holie name, the safetie of repentant sinners, & the discharge of our owne conscience, through Iesu Christ our onlie mediator & aduocate, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

PResumption and obstinacie are the waies of diuels; flie from them, o man, least thine enimie triumph ouer thee. For in these sinnes he reioiceth exceedinglye, hauing made prooffe in himselfe, how impossible it is to recouer, and get out of such a gaping gulfe.

Now I would not haue thee ignorant, o man, what are the steps of this downe-fall, or breake-neck: the first is the dissembling of thine owne weaknes; the second

the

the ignorance of thine owne wretchednes; the third is the excusing of thine owne wickednes; and the fourth is open contempt and perseuering in sinfulness.

Which steps, if thou wilt not tread in, o man, nor be swallowed up in this irrecoverable whirlepoole of destruction, despise not good counsell; disdain not to be rebuked; but mildlie and meekelie take warning when thou doest amisse; and when thou art rebuked of sinne and vngodlines, take it in good part on Gods name, and beare it patientlie with the spirit of softnes and gentlenes.

2 The REPVLSSE giuen by
MEEKENES, or gen-
tlenes.

O Man, this perswasion may in no case be followed. For it is flatlie against the counsell & aduise of the Apostle, who admonishing his beloued scholler Timothie in this behalfe, saith: Rebuke not an elder, but exhort him as a father: the

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younger men as brethren; the elder women as mothers; the younger as sisters, in all chastitie.

Againe, The seruant of the Lord must not strue, but be gentle vnto all men, apt to teach, suffering euil, in meekenes instructing them that are contrarie minded. Againe, Improue, rebuke, exhort in all long suffering and doctrine. This vice of waiewardnes, or malapert controuling, doth moze hurt to the baser sort, than to the better; to the subiect, than to the magistrate. For it cometh to passe oftentimes, that they contemne correction and reprehension, bled & vttered with mildnes, loue, and charitie: and against words spoken with humilitie & lowlines, they will not sticke to shoute the shafts of shameles derision and scorning.

Herebpon it is thus written in Scripture: who so reproveth a scornerfull person, getteth himselfe dishonour. Againe, Reproue not a scorner, least he owe thee euill will.

Contra=

Contrariwise, of him which amendeth, when he is reprimed, and is the better being rebuked, it is thus spoken: Rebuke a wise man, and he will loue thee.

3 A praier for the former vertue.

O Lord, which from time to time hast placed among thy people meete & conuenient vessels to carrie the message of thy word & will, that thereby they might be instructed & taught, how damnable their state is, during the time of their pilgrimage in wicked waies, and by-paths of impietie; and hast dispersed and sowne among vs plaine tell troth Nathans, to reprocue vs of our iniquities and finnes: giue vs grace, we beseech thee, that the preaching of the one, and the reproouing of the other, may worke vpon vs, like new made waxe, apt to receiue anie fashion or forme.

O plant in vs a patient spirit,
which

which may make vs lowlie in hart;
and reformable in will; that the
words of the admonisher may not
passe by vs like a sudden blast of
wind, but rather worke effectuallye
in our harts, euen like fire, which fi-
neth siluer by the vertue of his
heate. Remoue from vs all rebelli-
ous motions of the flesh, which are
euer against the good suggestions
of the spirit: & direct vs in the waie
of wisdom, that we may take and
choose whatsoeuer is wholesome for
vs, yea though the taste thereof be
as bitter as wormewood to the
mouth of our carnall man.

We knowe, ô Father, that to purge
abundance of corrupt humours,
which ingender euill diseases, the
physician ministreth bitter pils: &
to an old fore, which can not be cu-
red with a gentle plaster, the sur-
geon applieth a biting corsue:
which medicines, though to the pa-
tient most greuous and painfull;
yet in consideration that they are
preparatiues to health, they are re-
ceiued

ceiued, well taken, and suffered. And therefore o Lord vouchsafe vs the grace of thy holie spirit, wherby we being guided, conducted, and gouerned, may not murmur at the admonitions, reprehensions, and corrections of our brethren, though they rebuke vs sharpelie: but may most thankfullie take their reproofes, knowing that the end and scope of their labour so imploied, is for the edification of our soules in Christ Iesus, to whom be praise for euermore, *Amen.*

The tenth Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

SWelling loftines is a selfe-liking of
ones owne excellencie, and hath atten-
ding upon hir two waiting maids broken
to hir owne bowe, the one is blind pride;
the other vaine pride: whereof the first is
a fault of the understanding, the second of
the

the will. For by that, the eie of reason is deceived; and by this, the desire of will abused.

Blind pride maketh a man beleue he is better than he is; whereby he swelleth in the opinion of his owne excellencie, boasting of himselfe, and giuing no glorie at all vnto God.

Vaine pride bewitcheth a man in such sort, that he braggeth, not onelie in that which he hath, but in that which he hath not; and is more delighted in his owne commendation, than in the praise of God. But why swellst thou, ô dirt and doong? Why art thou loftie? All flesh is grasse, and all the glorie thereof as the flowre of haie. He that planteth is nothing, nor he that watereth. What hast thou that thou hast not receiued, and why then art thou so loftie?

2 The ASSAULT giuen by swelling LOFTINES.

O Man, if thou haue anie busines to doe, anie affaires in the world to deale in, anie matter whercin

wherin to meddle, to it with a good stomach, and feare not the face or looking on of anie maner of person. Followe thine owne counsell and determination. For, another mans wit is not so good, but thine may be much better.

And therefore abase not thy selfe, but compare with the best. Let not thine opinion and iudgement bee schooled by anothers aduise and consultation. What shouldest thou submit thy selfe to the censure of men? Hast thou not God in heauen an eie-witnes and ouerseer of thy dealings? Why then shouldest thou care, what men suspect and misdeeme of thee in earth?

3 A praier against the
former vice.

O Mercifull God, cast the light of thy countenance vpon vs, which are nothing but mist & darknes, that the same shining vpon vs, may illuminate vs outwardlie and in-

inwardlie, to the sanctifieng both of our soules and bodies, which thou hast created to set forth the glorie of thy most holie name.

And bicause, good God, there are manie conueiances of vices in our harts, and manie holes and corners for sinnes of sundrie sorts to lurke in, the least wherof deserueth death and condemnation: we most humble craue of thy diuine Maiestie, that it would please thee to crush out of our entrailes, as out of a sponge, all such filthie and stinking defilings, as haue, euer since the daie of our natiuities, lien there soaking and soupling, to the vtter putrifieng & consuming both of soule and bodie.

Speciallie most mercifull Father, be vnto vs so good a physician, as to minister but one dram or scruple of thy grace, that swallowing the same downe into the stomach of our soules, we may vomit and spue out all swelling loftines, which puffeth vs vp like wind blowne into a bladder.

der. O heale vs thou most carefull and cunning leach of mankinde, which knowest, and onelie vnderstandest what maladies are incident to this our mortalitie, & with what medicines they are to be expelled.

Suffer not so dangerous an humor to abound in vs, least ouer-ruling vs, it preuaile, and carrie vs as it list, from woorse to woorse, till we be brought at last euen to the gates of hell: as Nemroth, Nabuchodonisor, Pharao, Antiochus, Herod, & the rest of that ambitious & proud race were, euen at the verie ripenes of their pompe, when they thought all things safe and in perfect securitie. Wee craue it so much the more instantlie, ô Father, because thou hast threatened to cast downe the high mountains, and to make them euen with the lowe plaines: to lop the tall ceders of Libanus, and to make them equall with the base bulrush: that thou onelie maiest be honoured in thine

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excellencie, and that all creatures stooping vnto thee, may do homage and reuerence to thee their Creator. Humble me, ô Lord, in this manner, and pull downe the pinacles of my proud hart, that my soule may be made a mansion for thy Maiestie to dwell in, thy Sonne to abide in, and the holie Ghost to continue in: to whom be all honour and power for euermore, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

Folowe after me, saith Christ, passe through me, drawe neere to me: after me, because I am the truth; through me, because I am the waie; to me, because I am the life. Again he saith, Who so will come after me, let him denie himselfe, take vphis crosse, and followe me.

Wherein he laieth three things before vs, bondage, basenes, & hardnes. Bondage in denieng himselfe, basenes in taking vphis crosse, hardnes in following Christ;
whose

whose life was tempered with no kind of worldlie pleasure.

By this we are taught to humble our selues, and to be lowlie in our owne eyes; so be reformed when we are rebuked; and not to hold scarne of correction, when we are blame-woorthie. For the waie to be perfect, is to learne how to amend that which is imperfect: if we neglect this, we shall neuer come to that.

2. The REPVLSE giuen by humble LOWLINES.



Man, thou must giue no occasion of slander, or euill speaking, no suspicion of priuie whispering & secret talking: but if thou be guiltie of such faults, as thou art charged withall, confesse them, that thou maiest amend when thou art rebuked: if not, denie them with humble lowlines, and cleere thy selfe by the true protestation of an vpright conscience: bicause the Apostle admonisheth thee, that thou oughtest

oughtest not to give anie occasion to the aduersarie of speaking slanderouslie.

Which thing the Apostle detested even in them, that knowing the Christian faith, sat downe notwithstanding to eate meates offered vnto idols. And although they esteemed an idol as a toile, or a thing of naught: yet, taking vnto them, and taking idolatrous meates, as altogether harmeles, and nothing at all offensive, they did tie the sweake consciences of their vnstayed brethren, to the damnable rites and ceremonies of idols, by this their euill and vnchristian deed.

3 A praier for the former vertue.

O Almighty & euerlasting God, which from the beginning of the world, hast throwne the thunderbolts of thy iustice and vengeance at such, as obstinatelie haue continued in their sinne, without remorse

remorse of conscience, or feare of thy iudgements; we most humblie beseech thee, to heare the praier of vs thy seruants, and to grant the petition of our lips. O deliuer vs not ouer into the rule of Satan our ghostlie enimie, least he make a spoile of our soules, and feede on them, as a falcon vpon a dooue, or as a wolfe vpon a lambe.

Be thou the gouernor of our life, and the director of all our deeds, that we may walke in the waies of thy lawe, and tread the paths of thy cōmandements: out of which when we wander and go astraie, neglecting the conduction and leading of thy grace, we fall into the temptation of the diuell, and beecome outcasts from the Commonwealth of Israel, exiles and outlawes from the testament of the couenant, and haue our names scraped out of the register booke of euerlasting life.

Let vs intreate thee therefore, ô most mercifull God; by the mediation and intercession of thy Sonne
our

our Sauour, to giue vs that which we aske, euen an humble submissi-
on of mind, which working in vs ef-
fectuallie, may strike downe all
kind of insolencie, hawtines, vaine-
glorie, ambition, arrogancie, and
whatsoever else dooth hinder vs frō
entering into thy heauenlie king-
dome.

We knowe, ô Father, the com-
modities depending vpon this bles-
sing, to be not onlie singular, but al-
so manifold. For when we offend, it
worketh in vs an inward sorowe for
sinne, a greefe for dishonor done to
thy Maiestie, a care of conscience, a
purpose to amend, and a desire to
be reconciled. When we are rebu-
ked, it maketh vs take warning
gladlie, thinke vpon our offence
sadlie, lament the same earnestlie,
repent it hartilie, craue pardon vn-
feignedlie, and walke euer after
more circumspectlie: through Iesus

Christ our onelie mediator

and aduocate, A-

men.

The

The third Section, and
eleuenth Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

HEAVINES is bred in mans hart
sundrie waies; and is an affection
naturallie grassed therein, not blamea-
ble, if it be measurable; but offensiuē, if it
be excessiue. And therefore to torment
thy selfe with too much sorowe, and to re-
fuse comfort for the losse of things tem-
porall, which come and go like the tide,
is extreame madnes. Awaie with that
worldlie and ungodlie sorowe; for God
hath no pleasure therein. If thou wilt
knowe what sorowe pleaseth the Lord, I
tell thee it is sorowe for sinne, which is in-
gendred of repentance, & begetteth righ-
teousnes.

The remedie against this sorowe, that
it breake not beyond the bounds of mode-
ration, and so degenerate into despaire, is
Gods unspeakable mercie; even his mer-
cie,

cie, which is aboue all his works. As for heauines, procured by the variable state of the world, and the inconueniences belonging to this life; esteeme of them, o man, as they are, outward chastisements and school-points to traine thee to amendment.

2 The ASSAULT giuen by vngodlie SOROWE, or HEAVINES



Oman, thou hast manie occasions to bee heauie and sad, and nothing in the world wherewith to reioice or be merrie. Not so much as thy neighbours and friends, but are wearie of thee; thine acquaintance haue forsaken thee, and thou hast a weightier burden of cares and sorowes, than thou art able to beare. Consider thine owne heauines & anguish, by viewing of other in the like case: imagine what hanging looks, what lamentable countenances, what hollowe eies, what thin

thin cheekes they haue, whom the passions of sorrowes and cares doe oppresse.

In this perplexitie, where is thy comfort, where is thy consolation, thy lightnes of hart, and mirth of mind? It were much better for thee to forsake all, and to die, that these torments might cease: than enioieng life, to suffer a continuall increase of such coxsiue and eating cares. For he, whom greefe and heauines hath swallowed vp, receiuing no delight in anie visible thing, must needes looke for a lamentable end.

3 A praier against the
former vice.

O Eternall God, in whose power it is to make the weake strong, the sicke sound, the poore rich, and the heauie merrie: we knowe, and by experience haue fealt this to be true, that disordinate heauines hindereth that which is good, and ma-

F.j.

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keth entrance vnto that which is euill. And therefore the wise mans aduise is woorthie, not onelie to be learned, but also to be followed: namelie, not to giue our minds to heauines, nor to vexe our selues in our owne counsell. For as the ioe of the hart is the life of man, and his gladnes the prolonging of his daies; euen so sorrowe is his death, and heauines shorteneth his time.

Againe, Salomon telleth vs, that by sorowe of hart, the mind is made heauie, the bones dried vp, and the bowels consumed; as moths fret a garment, and woormes eate into wood: yea, there is no plague like it, no vexation comparable therewith, no anguish of greater torment: considering that it disquieteth the conscience, and draweth manie a one into the pit of desperation: as appeareth in Cain, Saule, Iudas, & other reprobates, giuen ouer and cast out from thy fauour and grace.

From this heauines, good Lord defend and deliuer vs; for it is the waie

wate to endles wo, to perpetuall tribulation, and irrecoverable miserie. As for that sorowe and heauines, which thine Apostle Paule, by his preaching kindled in the Corinthians, and reioiced that he had made them sad: we beseech thee make vs partakers thereof, that thereby wee may be led to repentance, and drawe neerer and neerer to the benefit of our saluation. This sorowe, if it please thee to stirre vp in our harts, we shall be so much the further off from desperation and death, as we are neerer vnto hope and saluation; repentance taking effect, and breeding in vs a detestation of sinne. Heare our prayers, ô gracious God, and grant our requests, for thy mercie sake, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

*IN all the changes and chances of this
life, which are manie and diuerse; in all*

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tribulation and anguish, it is thy part, o man, to hold fast the anchor of hope, if thou wilt arrive at the port of peace. And if thou wilt live quietlie in Christ Iesu, make full reckoning to suffer affliction; and though thou bee sharpelie touched both in bodie and mind, yet persuaide thy selfe, that after long sufferance commeth deliuerance, and that these chastisements confirme thy conscience, that thou art one of Gods household.

Reioice in aduersitie, beare all casualties patientlie, lament thy sinne sorrowfullie, but beware of being heauie desperate. Comfort thy selfe with the memorie of Gods mercie, who in due time will giue thee a *Quictus est* from all these earthlie troubles. Finallie, when thou art most greiuously assailed with sorowe, lighten thine hart with thinking upon these two notable consolations; first, Christs death and passion; secondlie, the unspeakable ioies of the life to come.

The

2 The REPVLS E giuen by god-
lie reioicing, and spirituall
COMFORT.



Man, I knowe that
of heauines there are
two kinds, the one
wozketh to saluati-
on, the other to dam-
nation: the one draweth to repen-
tance, the other to desperation.
Thou art assaulted with one of
them, not with that which wo-
keth vnto life, but with that which
wozketh vnto death. Thou maist
not be sad and heauie, in such sort
as thou art perswaded; but contra-
riwise, if thy sorowe and heauines
spring from some externall cause,
as for that thou art enuied and ha-
ted for the truths sake, thou ough-
test to reioice in these thy gréeses?

And why? Bicause thou not
knowing to what issue they will
growe, art notwithstanding to be
comforted by the voice of the gi-
uer of euerlasting ioie & gladnes,

f. iij.

spea=

speaking thus vnto thee: Blessed are you, when men shall reuile you, and persecute you, and lieng shall say all maner of euil sayeng against you for my sake. Reioyce ye, and be glad, for great is your reward in heauen.

Remember also, O man, that the Apostles, the fore-runners of this religion, departed from the face of the Councell, reioicing that they were counted woorthie to suffer shame and reproch for the name of Iesus. No place therfore should be giuen vnto greife and heauines, where such ioye and gladnes in-
sueth.

If thy sorowe and anguish, O man, proceed from the remorse of conscience for thy sinnes, remember a multitude of offenders, that by repentance haue obtained mer-
cie at Gods hands, according to the truth of his promise: In what daie soeuer a sinner dooth repent him of his sinne and wickednes, I will put all his iniquitie out of
my

my remembrance, saith the Lord. Againe, Though thy sinnes were as red as skarlet, yet will I make them as white as snow: & though they were as filthie as the menstruous cloth of a woman, yet will I make them as white as snowe.

Remember, O man, the mercifull Samaritan in the Gospell, that powred wine and oile into the sicke mans wounds, set him on his owne asse, brought him to an inne, and paid for his necessities. Remember the good Shepheard, that sought the lost & wandering sheepe, & hauing found him, brought him home to the sheepe-fold vpon his shoulders.

Remember the bountifull King, that making a sumptuous banquet, sent abroad his seruants, to bid guests of all estates and degrees vnto the same. Remember the kind and louing Father, that hauing an vngratious spend-thrift to his sonne, sell vpon his necke notwithstanding, at his returning sorrow=

f. iij.

full

full for his fault, and put him in possession of the fulnesse of his fauour againe, which befoze by his riotous behauiour he had lost.

If thy heauines, O man, proceed from the consideration of thy poore estate, from the remembrance of thy losses by sea or land, from vnthankfulnes of affinitie and kindred, from frowardnes of children, from wilfulnes of wife, from vnfaithfulnes of seruants, learne patience of Job: The Lord giueth, and the Lord taketh awaie, euen as it pleseth the Lord, so let things come to passe.

Learne of thy Saviour Christ to submit thy will to Gods will, and to saie: Thy will be done in earth, as it is in heauen. Thus arming thee with spirituall furniture, thou shalt not be heauie either to desperation or damnation, but sorrowfull to repentance and amendment, and so consequentlie thou shalt find ioie and comfort.

A

3 A praier for the former vertue.

O Bountifull God, the Father of our Lord Iesus Christ, whose eyes of mercie and louing kindnes are alwaies open, and broad waking ouer thy seruants, ouerseeing them, that none inconuenience or euill thing inuade them; not the arrowes of the hunter at noone-day, nor the dangers of the darts of darknes at mid-night; we beseech thee of thine infinite goodnes and clemencie, to continue thy fatherlie affection and fauour at all times, speciallie in the time of persecution, trouble, sorowe, need, and aduersitie, that we may not waxe heauie-harted in our tribulations; but reioice rather and be glad, perswading our selues, that by the fire of afflictions thou triest thy children like siluer, and finest them, that they may be made fit and woorthie coine to receiue the stampe of their Creator and King.

F. v.

Giue

Giue vs patience, good Lord, to suffer whatsoeuer it shall please thy heauenlie wisdom to laie vpon our shoulders; according to the example of thy seruant Iob, who escaping no kind of aduersitie that might happen to the bodie of man, his state, condition, credit, and ability, did not reuile thee, nor yet curse thee to thy face, although he was greuouslie tempted of Satan by thy permission, and sorelie assailed of his wicked wife, to renounce thee his maker, and so to end his miserable life; but blessed and praised thy diuine Maiestie, supposing it necessarie to receiue euill at thine hands, as well as good.

Euen so, ô eternall God, and most mercifull Father, if it be thy will at anie time to chastise vs, either with sicknes, pouertie, or anie other kind of aduersitie, vouchsafe therewithall to arme vs with contentation of mind, quietnes of conscience, and consolation of spirit, that we may be so far from being discomforted in
our

our tribulations, that we rather triumph, and be ioifull in the midst of them, building our hope vpon the promise of thy sonne Iesu Christ our Sauour, who prophesieng that in this world we should weepe and lament, mourne and be sorowfull, willed vs notwithstanding to bee comforted, saieng : that The time should come, when our heauines should be turned into ioie, and that our ioie should be full: which grace ô GOD grant, for thy mercies sake, Amen.

The twelfth Combat.

I S. BARNARDS golden
sentence of the vice
insuing,

IDLENE is the mother of vice, and the stepdame of vertue, and therefore eschue idlenes, and enure thy selfe to labour and exercise, so shalt thou quicklie feelee an appetite or desire after such food, as may kill hunger, and not deintie, or delicate.

licate in taste. For labour and exercise maketh such things toothsome, as slothfulnes maketh lothsome.

Thou wilt be glad, ô man, of manie a morsell, after bodilie labour and exercise, which thou thoughtest scorne of, when thou wert idle and vnoccupied. For idlenes breedeth lothsomnes, but labor ingendreth hunger: which hunger doth make diuerse hard meats marvellous sauourie, that lothsomnes made vnsauourie.

Herbs, roots, beanes, pease, crible bread, and thin water, are lothsome to an idle person; but to the labouring man, they are delicates and iunkets. So that idlenes is an enimie to the bodie, which while it attainteth, the mind can not be kept vndefiled.

2 The ASSAULT giuen by slothfull IDLENES.



Oman, art thou called to be a churchman, and to liue deuoutlie in praier and reading? I wish thee to

to fauour thy selfe, and beware of
such hurtfull exercises. For if thou
accustome thy selfe to continuall
reading, remember the danger de-
pending therupon. Thine eyes are
but tender, and therefore if they
should be oppressed with too much
looking upon booke, they would
quickly waxe blind. Againe, if thou
vling deuoutlie to praise, shouldest
be touched with sorowe, and so
giue thy selfe daillie to weeping and
shedding of teares, what will so-
oner put out thine eyes than that?

If thou shouldest fast, and there-
by labour to bring thy flesh into
subiection, thou wilt be so weake
and feeble, that before thou be old,
thou shalt bee faine to go with a
staffe. If thou shouldest accustome
thy selfe ordinarilie to watching;
why that is such a pestilent thing,
that in verie short time thy brains
waxing light, and thine head out
of quiet, thou wilt run starke sta-
ring mad.

Againe, if thou be called to the
trade

trade of a crafts-man or labourer, take heed thou hurt not thy selfe with too much paine and trauell, be not too earnest, be not too quicke, be not too carefull, be not too diligent, be not too busie about thy trade, least thou fall into some bodilie infirmitie and sicknes, whereby thou pining and consuming awaie, shalt come in danger of death. And therefore let spirituall exercises alone; and as for bodilie busines, meddle as little therewith as thou maist.

3 A praier against the *former vice.*

O Louing God, the Father of our Lord Iesu Christ, whose will & pleasure it is, that we should not be wearie of well dooing, plucke out of our harts, we most humbly beseech thee, all maner of carnall and idle motions, counselling vs to the contrarie. Speciallie, good Lord, remooue from vs the filthie vice of slothfull idlenes, whereby we are made

made vnfit for anie Christian exercise, withdrawne from praieng and fasting, which are the meanes to pull downe and tame the wantonnes of this yong heifer our flesh.

Suffer not so detestable a sinne to reigne in vs, to beare swaie in our earthlie members, and to carrie vs head-long into securitie and carelesnes; least whiles we be lulled asleepe in the cradle of sensualitie, and make full reckoning that all is safe, we be ouertaken in our sinnes, and suffer due punishment.

Giue vs grace to followe the wholesome aduise of our Sauour Christ, giuen to his disciples; namely, to watch and praie, which are meanes to preuent & auoid temptations: taking him for an example to followe, whose life was nothing else but a continuall meditation of godlines, which if we could frame our selues to imitate, we needed no better schoolemaister to instruct vs in the waies of righteousness and sanctification.

Let

Let vs be stirred vp, we praie thee, by the due consideration of thy louing kindnes towards vs, to praise & magnifie thee incessantlie, night and daie, in season & out of season, at home priuatelie, abroad openlie, secretlie by our selues, in companie with others, at bed and boord, in speech and communication, in behauour and life, eating & drinking, riding, running, sitting, going, walking, and working: that the whole course of our conuersation may be acceptable in thy sight, our thoughts, words, and deeds setting forth the glorie of thy name with one voice and consent.

That we may doo this effectual-
lie, to the true worshipping of thy
diuine Maiestie, the benefit of thy
people, and the consolation of our
owne soules; vouchsafe to set strife
betweene vs and slothfull idlenes,
that both our harts inwardlie, our
bodies outwardlie, and so conse-
quentlie, our whole man diligent-
lie addicted to the discharge of our
duties,

duties, both towards thee, ô God,
and all the world, we may be reckoned
at the last and generall audit,
euen the daie of doome, among thy
seruants; not through our desarts,
but thy sonnes our Sauior, to whom
be praise for euermore, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THis is the summe of vertuous & spi-
rituall exercise; this is the forme of
godlie endeouour; wiselie to dispose and
order things present, penitentie and in
the bitternes of thy soule to consider thy
misdeeds past, and carefullie to provide
and fore-see things to come.

Liue soberlie, iustlie, and godlie, saith
the Apostle, in this world: soberlie, in re-
spect of the time present; iustlie, in re-
spect of the time past, which we must re-
deeme, by making amends for the neglect
of our former thrift; & godlie, in respect
of the time to come, setting it as a sheeld
to defend vs from all instant dangers, and
hazards

hazards that may happen hereafter.

I would to God we were wise for the ordering of our life present; for the amending of our life past; and for leading the rest of our life to come, in unfeined faith to God-ward. For this is the thred of three twists, whereby we are drawne to saluation: namelie; an orderlie conversation; an vpright iudgement; and a faith unfeined.

2 The REPVLS E giuen by honest and vertuous EX-

ERCISE.

O Man, prolong no time, neither driue off from daie to daie, but whyles thou hast space doe thine endeavour to liue honestlie, painfullie, bertuouslie, and deuoutlie. Followe thy vocation, whether it be secular or ecclesiasticall; appertaining to worldlie affaires, or belonging to the spirit. Canst thou tell, O man, whether thou shalt liue till to morowe? Hast thou a lease of thy life from

from the Lord? Saie, marke what
I speake; art thou able to saie, that
thou shalt liue one houre to an end?

Is the saieing of thy Saviour
Christ out of remembrance, menti-
oned in the Gospell: Watch; for you
knowe not the daie nor the houre.
wherefoze shake off all slothfulness
of bodie, and all idle cogitations of
mind: and let this lesson be fresh
in thy memozie dailie, that such as
offer violence, and snatch at the
kingdome of heauen by force, shall
haue it in possession: it is none in-
heritance for such as are luke-
warre, neither hot nor cold, soft
and effeminate persons, wantons,
nice, idle, and slothfull.

Followe the counsell of the A-
postle; to praye continuallie, to
make supplications vnto GOD
without ceasing: not forgetting
this, that he which stirreth vp such
good motions in thine hart, is suf-
ficient & able to giue thee strength
& might to perseuere in the same.

Be earnest in prayer, zelous, ser-
uent,

uent, & continuall. For, that which the flesh accounteth too much, the spirit contrariwise iudgeth too little: considering that Satan is tempting vs daile and hourely, to list vs as it were wheate.

Who preserved the eie-sight of David, weeping and wailing for his sinnes? who strengthened the Miniuters fasting and praieng at the preaching of Jonas? who made Paule able to passe through his long peregrination in Asia? Did not the Lord? Why then, O man, doubt not of thine eies, of thy limbs, of thy bodie, or of thy mind. For God by his grace will worke that in thee, which seemeth hard and vnpossible to the nature of flesh and blond.

3 A praier for the former vertue.

O Almighty & euerlasting God, who hast placed vs in this world for two speciall ends and pur-

purposes ; firstlie, to gloriſie thee in our life and conuerſation, directed by the rule of thy holie lawes and commandements ; ſecondlie, to doo good one to another, as brotherlie loue and charitable affection dooth moue and exhort vs : knowing that in theſe two points the two tables of thy diuine precepts doo ſummarilie conſiſt, according to the teſtimonie of thy ſonne our Sauour, who in few words did knit vp the ten commandements ; namelye, in louing thee, ô Lord, with all our harts ; and our neighbours as our ſelues. O vouchſafe vs the aſſiſtance of thy holie ſpirit, that we may exerciſe our ſelues daie and night in the meditation of thy lawe, and frame the courſe of our life according to the preſcript rule of thy word, and the good example of thy ſeruants our predeceſſors.

Let thy grace ouerſhadowe vs, yea Lord, let it fill vs wholie and ſolie, that we may tread in the footſteps of faithfull Abraham, Tobie,
Cor-

Cornelius that deuout captaine of the Italian band, whose continuall exercise was in the feare of thee, and the honour of thy holie name, wherevnto also he trained all his household, insomuch that from the highest to the lowest, they studied to set forth thy glorie: but he especiallie, who by his continuall prayer, vnfeined inuocation, and charitable alms-deeds, grew in great fauour with thee, & receiued the assurance of saluatiō, by the testimonie of a pure and vndefiled conscience.

We knowe, O Father of mercie, and God of all consolation, that thou requirest a kind of diuine seruice at our hands, proper & peculiar to thy Maiestie, which is, to worship thee in spirit and truth. This we are bound by dutie to exhibit and shew thee: as also all other exercises of Christianitie, consisting in loue and charitie, we are charged in thy lawe to testifie vnto men. O giue vs the grace, we beseech thee, to doo it, for Iesus sake, *Amen.*

The

The xiiij. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

O Holie soule, be solitarie and alone,
that thou maiest serue him onelie,
and keepe thy selfe for him alone, of whom
thou hast made thy speciall choise aboue
all other. Refraine thy selfe from gadding
abroad; refuse common meetings; for-
sake thine owne household; depart from
thy friends and dearest acquaintance;
haue nothing to doo with the multitude:
flie the companie of men and women; for-
get thine owne people, and thy fathers
house; so shall the King delight in thy
beautie.

Runne not to Dan and Bethel; to Ba-
bylon and Aegypt; but keepe at home in
Gods citie, euen his Church and congreg-
ation; and meddle not with the heathen,
the insidell, the prophane person and here-
tike, leaſt by touching pitch thou be de-
filed. Thou art solitarie, and void of loose
libertie,

libertie, o man, if thou thinke not of the ordinarie affaires of the world; if thou couet not things present; if thou despise that which manie desire; if thou loath that which manie like; if thou deale not with matters of strife; if thou remember none iniurie, and reuenge no wrong: dooing otherwise, thou louest loose libertie, and delightest therein, albeit in bodie thou liue solitarie and alone.

2 The ASSALT giuen by wandering loose LIBERTIE.



Man, consider with thy selfe that thou art a creature bozne to libertie, and not to seruice: let thy mind therefore run vpon choise and varietie; tie it not to one speciall place, or one proper practise. The world is wide, and full of people, their customs are diuerse, and their manners not alike.

Thou shalt learne that abroad, which thou shalt not see at home; the sundrie fashions of countries; their

their kind of gouernment & Commonwealth; their order of diuine seruice and religion; and other observations not vnneccessarie. And why then shouldst thou not vse the benefit of libertie, and passing from place to place, see and learne, as well for thine owne pleasure, as for others example?

If thou beleue that God is euerie where, that all the corners of the earth are replenished with his greatnes; why then dwest thou so precisely bind thy selfe to one place, to one seruice, to one religion, to one custome, to one tradition, to one order; and dwest not rather seeke what is abroad?

3 A praier against the former vice.

Lord God, Father of light, we giue thee most hartie thanks for thy great loue and clemencie declared vnto vs, in stopping the swift course, which thou by thy di-

G. j.

uine

uine fore-sight perceiuedst vs ready, not onelie to take, but also to keepe: humblie beseeching thee to kindle in our harts an inward hatred against loose libertie and licentiousnes, knowing the mischiefs therevpon depending to be such, as that they doo not onelie ingender thy dishonour, but also our owne shame and confusion.

Examples hereof we haue manie in the sacred Scriptures, and specially that of Dinah Jacobs daughter, vpon whose wandering & straying abroad to see the pleasures of a strange land, and the fashions of yong damsels there dwelling; not onelie the losse of hir honestie, but also the shedding of much bloud did insue. Let this, ô Lord, be a sufficient warning vnto vs, that by libertie there commeth more euill than good: naie, rather no good at all. For it openeth a free passage vnto manie vices, which otherwise might be suppressed with restraint.

What the cause should be of so
manie

manie strange innouations and disguisings, not onelie in apparell, but also in behauour, and not onelie in behauour, but also in opinion and beleefe, thou knowest, and we confesse to be nothing but licentious libertie; whiles some not content with the customs, trades, maners, affaires, vsages, and orders of their owne natiue countrie, doo let loose their straieng affections with their wandering bodies, and learne in prophane places, among vncircumcised people, of polluted harts and tongues, most abhominable abuses, tending altogither to the derogation of thy glorie, the breach of christian vnitie, peace and concord, the defacement of the Gospell, the offence of manie a weake conscience, and the vtter confusion of a thousand thousand soules.

Turne our harts, ô Lord, that we affect not, couet not, desire not this detestable libertie, which though to the flesh, and the wild lusts of the same, it be delectable and pleasant;

G. ij.

yet

yet to the soule it is most damnable and noisome. Deliuer vs from it, ô Lord, for it is the nurse of vanities: ô deliuer vs from it for thy mercie sake, and for thy beloued sonnes sake, our Sauour and redeemer Iesus Christ, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THere is nothing more vnstable and wauering, nothing more swift and flitting in thee, ô man, than thine owne hart, which so often as it stumbleth at the stone of euill thoughts, so often it offendeth God. Thy hart is vaine, variable, and vnsearchable; and so often as it is led by it owne will and consent, so often it wanteth Gods counsell. It is like a bird flieng out of hir nest, like a ship lanching into the deepe, like an arrowe shot out of a bowe. And what is the cause of this vnstabilenes? euen lacke of trust in God.

Trust in God, ô man, and continue in thy place; beleue in him, affie thy selfe on
his

his goodnes, and thou shalt obtaine contented staiednes. A foole changeth and altereth like the moone, but a wise man abideth firme and fast like the sunne: a foole wauereth like a reede, but a wise man standeth still like a strong oke: a foole is compared to the wandering starres, which are euer moouing; but a wise man is likened to the fixed starres, which keepe their appointed places. For the first the mist of darknes is prepared; for the second the cleerenes of light is ordeined.

2 The REPVLSSE giuen by Christian contentment, and
STAIEDNES.

O Man, if the case stand as thou saiest, and confessest, that God is eueriewhere, then is it thy dutie to keepe thee where thou art, and not to forsake that place, which thou wouldest so faine change for another: because God is in it, by his greatnes, which filleth euery place. But thou wilt saie, O man, I
G. iij. seeke

seeke for a better, and I find a better. But I answered thee, and said thus againe vnto thee with boldnes and truth: Thou seekest a better place, but dwelt thou find a better, or such a one as thou knowest Lucifer and Adam lost?

Remember therefore that the first angel fell from heauen, and the first man was banished out of paradise, & became acquainted with the troubles of this world. Look vpon Lot, who liuing among the thickest of the beastlie Sodomites, and seeing their filthie behauiours, remained holie notwithstanding & vndefiled: but when he came to dwell in the mountaine, and had growne hard in securitie, he became drunke, and fell into the filthines of incest with his owne daughters.

Marke also, O man, what mischiefs followed loose libertie in Dinah the daughter of Jacob, who not contended to tarrie at home, but desiring to see fine fashions abroad,

among

among the yong women of Si-
char, was intised to plae the
whore: and therebpon insued
slaughter and bloud-shed by the
hands of Simcon, Leui, and their
assitants.

There is beside this kind of loose
libertie, another licentious wan-
dering, which worketh in the
minds even of such as keepe them-
selues in one place, and withdrow-
eth their harts from spirituall ex-
ercises, intangling them in affaires
of the world, or else finding them
occupied in most vile and homelie
things, contrarie to the counsell of
the Apostle in this case, who saith:
No man that warreth, intanglerh
himselſe with the affaires of this
life, that he may p'ease him, which
hath chosen him to be a souldi-
our. And againe, Praie
without ceasing, in
all things giue
thanks.

G. iij.

A

3 A praier for the former vertue.

O Everlasting GOD, the well-spring of all true wisdom and vnderstanding, whose will & pleasure it is, that we should walke in obedience before thee all the daies of our life, brideling the vanities of our minds, the ranging lusts of our flesh, the concupiscence of our eies, and whatsoeuer is at enimitie and variance with thee: we beseech thee to beate downe in vs all wild and vnstaied affections, which wrestle against the spirit, & hinder vs from dooing that homage vnto thy diuine Maiestie, which we are inioined by the verdict of thy most holie word.

And bicause experience teacheth vs, that no small mischief ariseth and springeth from loose libertie, whiles we not content with our native countrie custome, hunt after not onelic foren fashions in outward

ward maners, but also new deuised opinions in doctrine and beleeefe: wee beseech thee tie our harts in one vnitie of faith, as there is but one truth of thy Gospell: and expell and driue out of our minds all desire of licentiousnes, which is the match to set on fire the powder of fantasticalnes.

O let vs not straie about to Dan and Bethel, suffer vs not to go on pilgrimage to Babylon and Rome: but let thy grace be a snaffle in our mouth, to keepe vs within the wals of holie Ierusalem, there to worship thee in thy sanctuarie in spirit and veritie. And as we craue an vniformitie in matters of religion, so Lord we beseech thee, to make vs of one mind in maners and behauiour, to be content with a reuerent and modest vse of thy creatures, and not to abuse them to the fulfilling of our owne vaine imaginations.

Of our selues we are like wandering weathercocks, as vncertaine as the wind, as variable as the weather,

G.v.

ther,

ther, as moucable as the sea : now inclined to this vanitie, now to that fantasie, neuer stedfast, but euer changable : and therefore, good Lord, open our vnderstanding, that we may see how irregularlie & out of rule we walke : and seeing it, may be ashamed ; & being ashamed, may be greeued, and being greeued, may seeke to be reformed ; euen by thy spirit of constancie, which is able to worke in vs a continuall and immutable perseuerance, through Iesus Christ our Lord, *Amen.*

The xiiij. Combat.

1 S. BARNARDS golden
sentence of the vice
insuing.

DESPERATION breedeth a ripenes, fulnes, and perfection of all sinne. Desperation commeth by the ignorance of God. If the ignorance of God haue hold of vs, how doo we beleene in him, how doo we hope in him, how doo we trust in him, of whom we are ignorant ? We knowe also,
that

that such as are desperate, haue no part
or fellowship with the Saints.

But how doth the ignorance of God in-
gender desperation? Some man peraduen-
ture comming home to himselfe, being
discontented, and displeased at the euill
deeds which he hath done, and purposing
to repent, and turne backe from all his
euill waies, and carnall conuersation; if he
be ignorant how good God is, how sweete,
how gentle, and how fauourable to for-
giue; will not his conscience choked with
fleshlie thoughts, reprocke him, and saie,
What doost thou man? wilt thou lose not
onlie this life present, but also the life to
come?

Thy finnes are exceeding great, and too
too manie, so that it is far aboue thy reach
to make amends for them anie waie: no,
if thou wouldest flea thy selfe, and pull
thy skin ouer thine eares; those are not
able to acquit thy selfe. Thy flesh is ten-
der and nice, thy life hath becne delicate
& wanton, so that it will be an hard mat-
ter for thee to ouer-maister custome.

At these and the like speeches, or sig-
gestions, the desperate soule starts backe
wrapped

wrapped in wo, being vterlie ignorant how easilie the goodnes of almightie God, who will not the death of a sinner, can remedie all this: whereupon followeth impenitence, which is an heinous sinne, and blasphemie unpardonable.

Then the feelie soule troubled in mind, and sore disquieted, is swallowed up with an extreame heavines of hart, and is carried headlong into so deepe a gulfe of inward anguish, as he can not possiblie recover himselfe, by the ministerie of anie comfort: or else dissembling the matter, and flattering himselfe, how wicked soeuer he be, with likelie reasons, and pleasant perswasions, he betaketh himselfe afresh to the world, enioieng all the delights and vanities of the same, with full purpose neuer to be withdrawne from it by anie meanes.

Now when he saith, peace and quietnes, all is well, and without danger; then, euen then sudden destruction shall overtake him, as a woman with child, and he shall not escape. Thus then of the ignorance of God, commeth the fulnes of all iniquitie, w^hich is desperation.

The

2 The ASSALT giuen by diu-
lish DESPERATION.



Man, how heinous
be the sinnes which
thou hast committed?
How greuous, how
accursed, how abho-
minable, how deadlie, how damna-
ble? Thine offences are so manie,
that they can not be numbered; and
so great, that they may not be par-
doned. Thou hast continued a
transgressor all thy life long, and
hast not to this daie once thought
vpon amendement.

For behold, thine owne consci-
ence is a witnes, that thou art tied
with the chaine of euill custome to
commit wickednes, and hast not in
thee the power to be withdrawne.
Thou striuest & strugglest to rise,
but it is not in thee. And why?
The burthen of thy sinnes is so
heauie, and keepe thee vnder so
foze, that thou fallest downe againe
as soone as thou art halfe vp. In
this

this caſe what is to be done ?

The miſdoeds whereof thou art guiltie, the tranſgreſſions wherein thou art ſittihle fallen, the ſinnes which haue gone ouer thy head are ſo manie and ſo great, that thou art certainlie damned alreadie, without all hope of redemption. This is the reward due for thine offences paſt; as for thy preſent faults, thou haſt not the grace granted thee to forbear or forſake them, vnles thou wilt loſe the pleaſures of this world, & looke for the conſolations of the life to come, which thou art not like to obtaine, bicauſe thou art ſecluded from the ſeate of Gods fauour, and therefore deſperate, and in the ſtate of damnation.

3 A praier againſt the *former vice.*

O Eternall God; and Father of our Lord Ieſus Chriſt, which haſt planted vs in thy vineyard, to ſhoot forth our branches, and yeeld plentie

plentie of grapes; that is to saie, to lead a life so adorned and enriched with good works, as thou thereby maist be glorified: giue vs grace, we most humblie beseech thee, to pull backe and withdrawe our feet from the wicked waies of the diuell, the world, and the flesh: and direct our steps in the paths of thy holic will, which is the rule to righteousness, and the line to godlines and innocencie.

And bicause, ô Lord, it is thy nature and propertie to abhor sinne, little or much, considering the integrity and perfection of thy diuinitie, which is commended in Scripture to be such, that the verie heauens are counted vncleane in thy sight: grant vnto vs such light of true knowledge and vnderstanding, that therby we may be lead as by a bright burning lampe, out of the darke lanes of ignorance, wilfulnes, obstinacie, peruersenes, and such like.

Especiallie deliuer vs from falling

ling into the deepe dungeon of desperation, whereinto the diuell, by vpbraiding and casting in our teeth the horreur of our iniquities, dooth what he can to driue vs; that by ingendering a conceit of mistrust in thy mercie and compassion for the remission of our sinnes, we should stumble at the same stone of reprobation, wherat Cain stumbled; who, when he had imbrued his hands in the luke-warme blood of his brother, did so vanelie thinke of thy greatnes & goodnes, that he could not containe himselfe, but by the outcrie of his tongue, bewraied the mistrust of his hart, saieing that his sinne was more heinous, than that thou couldest pardon it by thy mercie.

O Lord, preserue and keepe vs, during the time of our navigation in the seas of this troublesome life; least thou, who art the Pilot of the pinnesse, wherein thy people passe through the narrow streights of death, withholding thy hand, and
for-

forlaking vs, we run against merciles rocks, and be crackt in peeces like potsheards. Defend vs from slipping into the pit of perdition with Iudas, that child of wrath and destruction: ô saue and rescue vs, good Lord; tender vs as the apple of thine eyes: and from all sinne, but cheefelie from desperation deliuer vs, and our posteritie, from generation to generation, for Iesus Christs sake, our onlie mediator and advocate, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THere is a place betweene feare and carelesnes, namelie, hope, the golden meane, wherein mans mind and conscience sleepeth most sweetlie vpon the soft bed of loue, underlaid with patience. In hope we liue, leaſt we ſhould faint in afflictions preſent, looking for the ioies, which ſhall laſt for euer. God will not diſappoint them that hope in him, but
will

will helpe and deliuer them: why so, and for what desarts? Bicause they hoped in him.

A sweete cause, verie effectuall, pittie, and past reuoking. Not to disappoint them that hope in him, is a most comfortable reward, a rich gift, a bountifull largesse. For God refuseth not to be the hope of the miserable, bicause he is mercifull: he disdaineth not to shew himselfe a deliuerer, but he will be a protector and defender also of them that hope in him.

Behold man, reckon vp thy tribulations by number, his consolations shall make glad thy soule; if thou turne not to other by-helpe, if thou crie out vnto him, if thou hope onlie in him. For in all temptation, in all vexation, in all time of necessitie, the citie of refuge is readie to receiue vs, the bosome of the Father is wide open for vs, the holes of the surest rocke doo gape for vs to run into, the bowels of Gods bottomles mercie are our sanctuarie to franchise
vs.

The

2 The REPVISE giuen by
faithfull HOPE.

O Man, if thy sinnes
and offences come to
reckoning, behold the
description of Da-
uid, who being guil-
tie of adulterie and man-slaughter,
was notwithstanding, thzough the
mercie of God, deliuered from the
mouth of hell. Behold Manasses
in like maner an horrible, a filthie,
and a most wicked offender, resto-
red from death to life.

Loke vpon Marie Magdalen,
plaieng the common strumpet, and
defiling the vessel of hir bodie with
innumerable fornications: but af-
terwards better aduised, she came
with sorowe and anguish of mind
to the fountaine of godlines, and
washing the Lords fete with hir
teares, she wiped them with hir
hairie locks, kissed, licked, and an-
ointed them with ointment: by
whiche hir humilitie she tasted the
sweet=

sweetnes of Gods mercie, and obtained remission of his sinnes.

Loke also vpon Peter, who by denieng his laege Lord & maister, tangled himselfe in the cords of vnbeleefe; but afterwards touched with remorse of conscience for so doing, hee did vntie the knots of those cords of infidelitie, with bitter teares and hart grieffe.

Loke vpon the theefe given to quarelling and sedition, and guiltie of shedding the blood of his brethren; in one minute of an houre, & by one short confession of his offences, he did passe from the crosse, where he hong with shame and infamie, to paradise, a place of endles iote and felicitie.

Loke vpon Saule persecuting the congregation of God, breaching out threatenings afresh against the flocke of Christ, and imbruing his hands with the blood of the martyrs: of a persecuter, became a preacher; of an apostata, an apostle; & of a bassall to sin, a vessell
of

of election and grace.

Seeing therfore, O man, so manie examples of penitent sinners befoze thy face, let not wicked speeches make place for desperation to enter into thine hart, considering it is thus wzitten in holie Scripture: In what daie soeuer a sinner dooth turne and forsake his sinnes, being sozie for them from the botome of his hart, he shall be saued. And againe, I will not the death of a sinner, saith the Lord.

As touching conuersation of life still wickedlie continued, and not changed from the worse to the better, what should I saie but this; that the thing which a man neglecteth to doo to day, let him be carefull to doo to morowe, whiles he hath life in him, and time to repent and amend.

Let him not prolong and dzyue it off from daie to daie; but hauing helpe of God from heauen, and assisted with the spirit of sanctification, let him doo his endeouour dailie
to

to withstand the euill custome of sinne, and let him say with the prophet euerie mozning and euening: Behold, I haue now begun; the right hand of the Highest hath wrought this alteration & change.

3 A praier for the former vertue.

O Pitifull Samaritan, which didst so lament our distressed case, when wee were wounded with the inuenomed darts of sinne, that thou vouchsafedst to heale vs, euen by applieng the most comfortable plaisters of thy hart bloud to our desperate sores: ô heare the praier and supplication which wee powre out before thy mercie-seat; beseeching thee of thine accustomed kindnes, ô louing Ioseph, to make vs rich in vertue & godlines: speciallie, bring our harts into the safe roade & harbour of hope, where lieng at rest, they can take no harme.

And although our finnes, like hie growne

growne seas, doo swell and lift vp themselves ouer our heads; inso-
much that with their violent rage,
they seeme to threaten the renting
in sunder of the gables of our an-
chor hold, & so to sinke the ship of
our confidence, wherein we wish to
be carried into the port of thy pro-
mises, neuer failing them that re-
pose their vndoubted trust in thee,
which art yea and Amen to all the
flocke of the faithfull: yet notwith-
standing we saie, as that good King
said: Thy mercie, ô Lord, surmoun-
teth all thy works: and with the
Prophet in his lamentations: It is
thy mercie, ô Lord, that we are not
consumed: and with the Apostle;
Thou art rich in mercie, ô God.

And bicause hope is so necessa-
rie, ô sweete Sauour, that without it
we cannot be saued, knowing that it
is one of the vertues, which must
aduance & prefer vs vnto thee, (for
in faith, hope, and charitie, consi-
steth the obtaining of perfect feli-
citie) we beseech thy goodnes to sta-
blish

blish and strengthen the same in vs, to sowe it plentifully in the soile of our harts, that it may shoote forth & spread abroad like a palme tree, to the endles comfort of our soules and consciences.

Thou being so gracious and favourable vnto vs, it can not be, but that in all tempests of troublesome thoughts, raging in vs through the sting of our sinnes, and bringing vs out of quiet; we shall presentlie apprehend thy promise, encouraged by a liuelie hope; and running from wickednes, as from the ruine of a rotten wall, be erected, supported, and vnderpropped with the firme foundation of thy faithfulness, which neuer faileth the constant beleeuers, trusting to thy word, and building therevpon, as vpon a most firme and vnshakeable foundation: but performest the vtermost of thy covenant, euen to the third and fourth generation of them that loue thee, and keepe thy commandements: which to obserue, and liue thereafter,

ter, giue vs grace, o Christ, for thy
mercie sake, *Amen.*

The xv. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

COVETOUSNES hath the chiefe
rule and highest place in matters of
robberie, craft, deceit, and wrongfull dea-
ling: he rideth in a wagon of foure wheels,
the first base-mindednes; the second cru-
eltie; the third contempt of God; and the
fourth forgetfulnes of death.

Moreover, the beasts that drawe this
wagon, are hold fast, and catch all; both
which are ruled by one waggoner, whose
name is desire to haue more. For couet-
ousnes being loth to ouercharge himselve
with hiring manie seruants is content
with one, though he be neuer so simple.

This waggoner is nimble at his busi-
nes, and neuer complaineth of wearines:
hauiug in his hands two whips, wherewith
he yerketh the drawing-beasts; the one
H. i. called

called greedie of getting, the other feare of losing. This covetousnes is one of the princes or peeres of the great & mightie monarch of the spirituall & invissible Egypt.

2 The ASSALT giuen by insatiable COVETOUSNES.

O Man, be carefull of thy selfe, and seeke all the means thou canst to increse thy welth; it is good husbandrie to haue a regard to thine owne commoditie and profit. Hast thou a stocke of monie? Put it out to vsurie; take for the loane, not as the borrower is able to afford for his benefit, but for thine owne contentment and satisfaction.

Hast thou houses & tenements? Let them out after such a rate, and vpon such conditions, that thou maist be a great gainer by the bargain; and that the tenant by thy sore exaction of rent, may be eaten out of house and home, and so thy tenement returne againe into thy hands.

hands.

Hast thou farings in the countrie, arable lands, pasture and meadow-ground? Put it to other mens occupieng, and make monie of all, payeng the yerlie and quarterly such round summes vpon extreme coucnants, as thou maist be soone enriched by such dealing.

If thou haue cattell of thine owne, let them feed on the common: for why maist not thou vse that libertie, which is granted to another? Hast thou sonnes or daughters to bestowe in mariage? Seeke not after them that be poore, though they be honest and vertuous; comelie and handsome; wise, sober, and modest; well brought vp, and of good behauiour: but prouide for thy sonnes, such wiues as haue not onlie wealthie kindred, but also great dowries; & let the same care be in thee for thy daughters in like maner.

Furthermore, if thou see a commoditye, which thou art in loue

W. ij.

Withall,

Withall, and thinkest the same fit
for thee, disburse so much monie as
will compas it, be it office in court,
citie, or countrie, thou maist make
thy bargaine againe in such sort,
that thou needest not lose the va-
lue of a rush.

Let nothing scape thee, if thou
see it be for thy behoofe. For this is
no couetousnes, but carefull proui-
sion, when a man hath in store to
serue his turne in time of necessi-
tie. And better it is, that a thing in
another's keeping and ill vsed, were
in thy hands discretlie to occupie,
than to let such a one haue it, as
knoweth not what belongeth to
such a commoditie.

3 A praier against the *former vice.*

O Eternall GOD, who of thy
goodnes openest thy bounti-
full hands, and fillest all liuing
things with the dew of thy blessing;
we beseech thee to roote out of our
harts

harts all doubt and misbeleefe of thy vniuersall prouidence, which in nothing so much, as in the horrible sinne of couetousnes appeareth; and therfore, good Lord, weane vs from it, as the nurse weaneth the sucking child, hanging vpon hir breasts: least the venemous milke of so vglie and detestable a vice, ouer long remaining and continuing within vs, we growe full of infection, and fall into the distressed state of the Iewes; of whom the prophet complaining, reporteth that from the crowne of the head to the sole of the foote, there was no sound place, but all ouer irkesome, with scabs, vlcers, biles, and running sores.

We knowe this vice, ô Lord, to be a vice so derogatorie to the honour of thy name, as none more. For, it maketh them, in whom it hath possession, idolaters, and image-worshippers: whiles they hauing more confidence in corruptible creatures, neglect in the meane time, that peculiar trust and assured hope, which

H. iij.

ought

ought properlie and aloneliē to be reposed in the power of thy prouidence. The punishment wherof was most sharpelie executed vpon Achan, who coueting, contrarie to thine expresse commandement, excommunicate things, which his greedie eie beheld in the spoile, was stoned to death.

But no example more terrible & fearfull doth the Scripture commend vnto vs, than that of the traitor Iudas, who became so vile a bond-slauē to the desire of monie, that after he had sold his maister, euen thy sonne our tender Sauior, into the hands of tormentors, griped and gnawne with the woorme of a stormie conscience, he accused himselfe to haue betrayed innocent blood, and therevpon throwing downe the siluerlings, he conuaied himselfe awaie in the vexation of his mind, and desperatelie hanged himselfe.

Considering this sinne therfore, o most mercifull Father, that it is an hinderer

hinderer of vs from possessing the kingdome of heauen, a procurer of violence, oppression, & bloud-shed, a gulse insatiable, and a thing not so much as to be once named, or heard of among Saints, we most humbly beseech thee, to deliuer vs from it, not for anie woorthines or merits in vs; but for the passion of thy deerly beloued sonne Iesus Christ, our onlie mediator and aduocate, Amen.

I S. BARNARDS golden
sentence of the vertue
following.

THE deceitfull pompe of this world
is deservedly refused, and the glorie
thereof woorthily despised. It is the floure
of haie; & a smoke that lasteth but a
while. The best state thereof, whatsoeuer
it be, dooth it not bring more anguish and
vexation, than pleasure or delectation?
Whiles, o man, thou purchasest, whiles
thou usurpest, whiles thou defendest,
whiles thou maintaineest, whiles thou

H. iij.

grud-

grudgeſt, whiles thou repineſt, whiles thou ſuſpecteſt, whiles thou art alwaies liking and louing that which thou haſt not; and hauing gotten diuerſe things, ſtill deſireſt more with a greedie mind, what reſt is in thy glorie? If there be anie, the pleaſure thereof paſſeth awaie, and is neuer like to returne to thee; but the griefe and anguiſh thereof abideth, and is neuer like to leaue thee. Neuertheles, thou maiſt ſee that manie lacke it, and few ſet light by it: why? trulie bicauſe need is in manie, and vertue in few.

O wicked world, which art woont ſo to bleſſe and preſerue thy friends, that thou makeſt them Gods enimies; and conſequentlie, unſit for the ſellowſhip of Saints! For doubtles, he that will be thy friend, is made Gods enimie: and therfore a friend of the world, is ſhut out from the companie of Gods friends. When the ſpirit is once taſted, the fleſh muſt needs looſe his ſauour; to him that hungreth after heauenlie things, earthlie things are not toothſome; to him that longeth for eternall things, tranſitorie things are lothſome. For all the pleaſure of this world, all the

the glorie therof, and whatsoeuer is desired and sought for therein, is verie little, in respect of that blessednes, of that happines, of that honour, of that glorie; if it may be vouchsafed to be counted little, or rather nothing.

O ye sonnes of Adam, ye couetous and ambitious generation; giue eare and marke. What haue you to doo with earthlie riches, and temporall glorie, which indeed are no true riches, nor yours to possesse? True riches are not the wealth of the world, but the vertues of a good conscience, which it beareth about, for the perpetuall enriching of it selfe.

The shortnes of the world is certaine; but the end of the shortnes thereof is uncertaine: oftentimes they forsake the liuing, and commonlie folowe the dead. The pleasure, the delight, and comfort of the world is base, vile, beggerlie, and good for nothing: yea rather (a thing much to be feared) it is a blocke or let to true and wholsome comfort. For what is there in this life, but labour and travell, griefe, anguish, and vexation of mind?

Thou wouldest faine eate, because hun-

H. v.

ger

ger torments thee : they both are a paine and labour ; but bicause hunger is the greater and grienous, thou thinkest that it is no paine & labour to eat. But afterwards when hunger is killed, tell me then if thou countest it not a greater and grienous thing to eat, than to be hungrie.

In this case are all things under the sunne, so that nothing is pleasant or comfortable in verie deed: but man will passe from one to another, to be releened by change. For the remedie of one labour or paine, is the beginning of another. There is no wicked person in this world, that can haue what he will. The righteous man can not be satisfied with righteousness; the voluptuous man with voluptuousnes; the curious man with curiousnes; the ambitious and vaine-glorious man with vaine-glorie.

But wo be to them, that hunt after vaine and fitting glorie. For whiles they seeke to haue ioie and delight in transitorye things, that ioie and delight can not but passe awaie, with the verie things themselves whereof they spring. For as fire faileth, when wood is wanting; so varnisheth

eth the world, and the concupiscence of the same : and no doubt the ioie, pleasure, and delight thereof dieth withall. Let the worldling therefore see and understand ; let him marke and consider ; because the end of his ioie is mourning and lamentation. For this is the meed of transitorie pleasure ; this is the fruite of temporall glorie.

2 The REPV LSE giuen by the
CONTEMPT of this
WORLD.



Man, these things are not brought to passe of worldlings, without great danger and offence ; because the more a man hath, the more he coueteth : so that he hath no measure in his desires, whiles he maketh haste to become a verie seruant or slaue to innumerable cares of this life. For as the Scripture verifieth : A covetous man is neuer satisfied with monie. And what a detestable thing covetous-

uetousnes is, S. Paule declareth in these wordes : Couetousnes, which is the worshipping of images, or idolatrie. The same Apostle shewing what a mischeefous thing it is, saith: They that will be rich, fall into temptations, and snares of the diuell, and manie noisome lusts, which drowne men in destruction and perdition. The wise man also noteth, how hurtfull the vice of couetousnes is to them that be infected therewith, saieng: There is nothing moze wicked, than a couetous man. And Saint James to the same purpose, vseth this speech: Go to now ye rich men, weepe and howle in the miseries which shall come vpon you: your riches are corrupt, your garments are moth-eaten, your gold and silver is cankerd, and the rust thereof shall be a witnes against you, & shall eate your flesh like fire.

Our Saviour Christ also, seeing what mischeefe it is, would not in anie case scale vp such a sinne in silence.

silence. For these are his words written by the Euangelist: It is hard for a richman to enter into the kingdome of heauen.

Againe, It is easier for a camel to passe thzough the eie of a needle, than for a richman to enter into the kingdome of heauen. If therefore couetousnes in the harts of worldlings, be such a plagueie and pestilent infection: what shall we think thereof, if it be found in them that haue taken their fare-well of the world, and bequeathed themselues wholie to the Lord? To such specialie are the words of our redeemer Christ directed in the Gospell, whereby the sickness of couetousnes might be cured. Be ye not carefull (saith our Saviour) what ye shall eat, or what ye shall drink, or what ye shall weare. For after all these things doe the Gentiles seeke. But first seeke the kingdome of God, and the righteousness thereof, and all these things shall be giuen you. O blessed sateng, void of care,

care, and worthe to be embraced!
For there is none liuing so free
from care, as he which desireth to
possesse nothing beside Christ. For
vnder the condition of this pro-
mise, he is allowed to haue all such
necessaries as he dooth lacke. As
S. Paule the poore, and yet rich
Apostle saith: As hauing nothing,
and yet possessing all things. All
things, not for superfluitie; but for
necessitie, as he proueth in these
wordes: Hauing food and raiment,
let vs be therewith content. But
thou wilt saie peraduenture, O
man, It is requisite that religious
and godlie men should haue more
in possession (riches I meane, and
other vtensiles) than other pri-
uate householders, considering that
they bestowe them better, than the
common people, in relieuing the
poore & needie members of Christ
Iesu, and such like works of cha-
ritie. I allow thy saieng, O man:
but yet to pull vp couetousnes by
the hard routes, as well out of the
harts

harts of the one as the other, I refer all estates to the example of Lots wife, to terrifie them from setting their minds vpon such a vile sinne. Shee departing from among the Sodomites, and forbidden to looke backe, was turned into a pillar of salt; and so gaue by the ghost, bicause she did not as she was inieined by commandement.

Wherevpon Christ giuing a watch-word to beware of the like, saith: No man putting his hand to the plough, and looking behind him is fit for the kingdome of heauen. To the same effect S. Peter vseth these words: Better were it for such neuer to haue knowne the waie of righteousness, than after the knowledge thereof, to be turned from that which was deliuered them by an holie commandement. Unto these men agreeth the old, and not so old as true prouerbe: A dog returning to his vomit, & a sow to walowe in the mire.

The nature of this disease of concu-

uerousnes is luch, that the readiest and speediest waie to ouercome and kill it, is continuallie to thinke vpon death, and euerie minute of an houre to consider, what shall be the state of a man verie shorltie after he is laid in his graue. This was alwaies fixed fast, and deeplie grauen in his memorie, that vttered this sentence: Man is but corruption, and the sonne of man but a worme.

This was neuer out of his mind who said: Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer doe amisse. To what purpose then dooth the couetous worldling gather goodes? They will stand him in no stead in the daie of wrath. Harken, O man, to the voice of Job: Naked came I out of my mothers wombe, and naked shall I go thither againe. Listen also to the words of the Apostle: we brought nothing into this world, neither can we carrie anie thing out of the same.

A

3 A praier for the former vertue.

O Eternall and immortall God, we beseech thee, that the life of thy deerlie beloued sonne, and his disciples, during the time of their sojourning in this earth, the verie inne of iniquitie, may be prouocations vnto vs, to spend the remnant of our flitting age in singlenes of hart, innocencie, and all vertuous conuersations: that hauing before our eies such liuelie examples of godlines, we may declare in our deeds a fruitfull imitation of them before the face of all men.

And bicause it is a true saieng of thy seruant S. Iames, that Whosoeuer is a friend to this world, is an enimie to God: and that of S. Iohn, that The whole world is set vpon mischiese; and that of thy Sonne Iesus Christ, that The world knoweth thee not, neither can receiue the spirit of truth, which is the holie

holie Ghost : therefore wee most humble craue this at thy hand, o heauenlie Father, that it will please thee to bestowe vpon vs a due portion of thy grace, whereby we may growe into a great contempt of the world, and a bitter detestation and lothing of the vaine delights therevpon depending; following herein the example of thine Apostle Saint Paule, who counted the things that were vantage vnto him, meere losse for Christs sake: yea all things but losse for the excellent knowledge sake of Christ Iesus, for whom he esteemed all things little woorth, yea he iudged them no better than doong, that he might win Christ.

And although the necessities of this life, be so vrgent and manifold, that oftentimes the world allureth vs vnto hir loue: yet vouchsafe vs of thy mercie, the light of sound iudgement and reason, that we may hang wholie vpon thy prouidence, and vse this world, as if we vsed it not: knowing that thy sonne our Sauour

Sauour and redeemer, descended from heauen into the earth, was crucified, dead, buried, rose againe, and ascended into heauen, to the intent that he might deliuer, and set vs free from this present wicked world, than whom we haue not a deadlier enemie to the saluation of our soules. Heare vs for thy mercie sake, *Amen.*

The fourth Section, and
16. *Combat.*

1 S. BARNARDS golden
sentence of the vice
insuing.

WHAT is a hard hart? A hard hart is that onlie, which feareth not it selfe, because it feeleth not it selfe. It is euen that which is not pricked with remorse, touched with pittie, mooued with intreating, warned by instruction, stirred with threatening, but woorse by correction. It is unwilling to doo good, vnthankfull for benefits receiued, vnfaithfull in keeping

keeping counsell, cruell in giuing iudgement, shameles in committing filthines, desperate in dangers, rude in mens affairs, rash in Gods matters, forgetting things past, neglecting things present, not foreseeing things to come.

As for uncharitablenes, it is void of all pitie; it neither clotheth the naked, lodgeth the houseles, feedeth the hungrie, refresheth the thirstie, comforteth the sorrowfull, instructeth the simple, forgiveth iniuries, forbeareth vengeance, or exerciseth so much as one worke of mercie or compassion. And therefore wo to the hard-hearted, wo to the uncharitable. For as they haue sowne, so shall they reape.

2 The ASSALT giuen by hardnes of hart, or VNCHARITABLENES.



Oman, it is good thou wert wise and sparing, niggardlie and sauing. Manie are moued with mercie at the complaints of the poore and miserable, some are pitifull to prisoners,

soners, some to spittles or hospitalls, some to schowles and vniuersities, some to societies or corporations: which releefe they themselves lacke before they die, and learne, euen with gréepe of hart, what a follie it is to giue a thing, which they themselves once had, and might haue kept it: but now when they would can not get it.

If thou shouldest distribute in this sort, who would distribute to thee in thy distresse? Thy mercie will be counted but méere madnes; and thine alms-deedes vtter follie. Doe therefore as I teach thee, and thou shalt be sure to haue in store for thy néed against a déere yéere. Esteeme of thy penie as much as another will doe of his pound; if the cries of the poore ring about thine eares, passe by, and saue that releefe, which peraduenture should be but ill spent, or rather lewdlie cast awaie.

For the alms of some, is so vndiscreetlie bestowed, that it is not
to

to be counted a deed of charitie; but rather a woꝝke of wickednes. And why? The verie end giueth pꝛoofe sufficient. Bicause a number seeking none other shift to liue, but trusting to the staffe of others succour, are nourished in idlenes and sloth; neglecting honest trades, which if they were folowed, would maintaine and find them sufficiencie of all necessaries.

Learn this lesson therfore, O man, not to giue at all; and so shalt thou be sure to plaie a wise part. For in giuing, as well as in not giuing, a fowle fault may be committed: and a little spared, is better than a great deale ill spent. Againe, thou must consider, that it is not for thee, hauing a charge of childzen and seruants, to be lauish or liberall. For thou maiest giue so long, that nothing will be left to maintaine thy wife and familie.

The summe of my counsell therfore is this. Though thou be well grounded in the woꝝld, and hast laid

laid a good foundation of thy wealth and substance; yet staie not at that step, but go certaine degrees further. For, to a building, though the foundation be cheefest and most needfull: yet there be other things required, befoze it can growe to perfection, or merit to be called by the name of a house.

Euenso, though by carefull thriftines thou haue gathered a good stocke, and art indifferentlie well provided for against the time of need: yet if thou hast not as great a regard to keepe that, which thou hast gotten, and to increase it with continuall diligence; all will consume and waste awaie like snowe against the sunne.

Above all things therefore beware of giuing, where nothing is to be restored againe: and let not thine hart be overcome with the cries and lamentations, which enter in at thine eares, least it happen to thee as I haue fore-told thee.

A

3 A praier against the *former vice.*

O Most tender & louing Father,
we most humbly beseech thee,
that we remembering the words of
thine apostle S. Paule, to wit, What-
soeuer is written, is written for our
learning, may cast the eyes of our
memorie vpon the mounting sins
of Sodom, which were pride, fulnes
of bread, abundance of idlenes, and
contempt of the poore : and being
terrified with thy heauie iudgment
powred out of a full viall of thy
vengeance, euen to their vtter de-
solation and consuming with fire
and brimstone, may hate and de-
test to the death, all kind of iniqui-
tie, especiallie the sinne of vnchari-
tablenes, against the which thou art
so mortall an enimie, as thou art a
neere friend to mercie.

O giue vs not ouer to the inordi-
nate lusts and desires of our owne
depraued nature, which is more
prone

prone to bring forth ranke and venomous weeds, than good & wholesome herbs. And let the bright morning star of thy grace so shoote his beames of light into our mistie minds, that all filthie fogs of affections dispersed and driuen awaie; vncharitablenes likewise, with the rest, may be displaced, throwne out of possession, and troden vnder feet: considering that so long as we giue so graceles a guest house-roume in our harts, we can not be touched with compassion of the poore: being void of compassion, wee contemne the poore: contemning them we stop our eares at their crie: stopping our eares, we shut the bowels of pitie against them: shutting the bowels of pitie, what doo wee but murder them most miserablie?

The end and reward of which merciles intreating of the distressed, being ouergrowne with vncharitablenes, is, when we make our mone vnto thee, O Lord, not to be heard: and when we seeke succour,

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to be lent awaie emptie : ô giue vs grace to waxe fearfull at the example of the vncharitable rich man, whose want of pitie purchased vnto him store of endles torments: heare vs for Christs sake, and from all vncharitablenesse defend vs and our children, to the third and fourth generation, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

MERCIE is an affection, which is neither restrained by will, nor subdued to reason ; bicause euerie bodie dooth not drawe it to himselfe voluntarilie at his owne pleasure : but mercie mooueth godlie minds with a necessarie affection to haue compassion of the sad, sorrowfull, griened, and distressed person ; in so much that although it were a sinne to be mercifull; doo as much as I might, and what my will forceth me vnto, yet I can not choose but be mercifull.

Reason and will may indeed pull backe
some-

somewhat from this affection, they may hinder it a little, but are they able to root it out of the hart, to supplant it, to quench it? Justice requireth desert, but mercie beholdeth miserie. True mercie iudgeth not, but taketh pittie; it standeth not upon examining, but is content with the present occasion. For reason is not looked for, where affection draweth. For the mind, which loue hath once rauished, and compassion pricked, is not suffered to haue rule ouer it selfe. It feareth things which it knoweth not, greeueth at things which behoue not, is more carefull than it would be, and for causes that it should not be: unwilling it suffereth, unwilling it pittie.

Some are mercifull in respect of things not belonging vnto them; and these are offended, because men giue not abundantlie to all; howbeit in such sort, that they themselues in that modicum or little of theirs are not touched with remorse; who if they were mercifull, then ought they to shew mercie by giuing their owne; and if they be not able of their worldlie mucke, yet should they with a good will pardon

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such as haue offended them, they should giue sweet dole, euen a good word, which is the best gift that can be giuen, that their minds may be moued to repentance. To conclude, they should not onlie haue pitie, but also praie for all such as they knowe are in sinne; otherwise, their mercie is no mercie, and therefore they shall not obtaine mercie.

2 The REPVLSSE giuen by
COMPASSION and
MERCIE.

O Man, if thou keepe that measure in this respect of giuing, which the Apostle doth prescribe, thou maist both bestowe vpon the impotent, and also haue sufficient for the maintenance of thy familie. And therefore to this purpose the Apostle vseth a pithie speech, verie apt and conuenient, sayeng: If there be a willing mind, it is accepted according to that which a man hath; & not according to that which

which he hath not.

Not that other be set at ease, and you burthened: but of like condition now at this time, your abundance supplieth their want, that their abundance also may supplie your want, that there may be an equalitie, as it is written: He that had gathered much, had nothing ouer: and he that had gathered little, had no lacke.

Whereupon a certaine righteous father admonisheth his vertuous sonne in this sort: If thou hast much, giue plentifullie; but if thou hast little, giue also of that little willingly. To the same effect also the word incarnate (Iesus Christ I meane) saith thus: But rather giue almes of those things which you haue, and behold, all things are cleane vnto you. Listen furthermore, O man, what the scripture saith: He shall haue iudgment without mercie, which sheweth no mercie.

To the contrarie whereof, the

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prophet vseth these words, **B**reake thy bread to the hungrie, and bring the poore and harbourles into thy house. When thou seest one naked, couer him, and despise not thine owne flesh. Remember what hea- uie doome happened to the rich man in purple and silke, who was not condemned bicause hee toke from other men their owne goods: but for that hee gaue not of his plentie & abundance to the needie.

Was he not tormented in hell, and forced there to make euen verie small requests, and yet could not obtaine them; bicause whiles he li- ued in this life, he denied trifles to the succourles: He denied the little crums falling from his table, and therefore it was not granted vnto him to haue the tip of his tongue coled with cold water. He would not send his seruants with a little refreshing to the poore beggar; and therefore he could not get so much grace, as to let his brethren vnder- stand his torments for their in-
struction

struction and amendement.

But marke, O man, the seuerē sentence of the iust Iudge, dencounced and thundered out in wrath and vengeance against the wicked goats on his left hand: Go ye cursed into euerlasting fire, prepared for the diuell and his angels. For I was hungrie, and you gaue mee no meate: and so forth, as followeth in that place verie iustlie and terrible.

3 A praier for the former vertue.

O Eternall and gracious GOD, who by seuerē reuengement executed vpon the vnmerciful, hast commended vnto vs the contrarie vertue; we most humblie beseech thee, that the diuine admonition of thy sonne, that pitifull Samaritane, who cast his eies of compassion vpon the wounded traeller, lieng in the high waie betweene Ierusalem and Iericho, after that a priest and

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a Leuite had passed by, and ministred vnto him not so much as one little mite of comfort, giuen vnto vs in the Gospell, may worke effectuallie in our harts, namelie, to be mercifull, as thou our heauenlie Father art mercifull.

And bicause the sacred Scripture teacheth vs : that With what measure we meate vnto others, the like they shall meate vnto vs againe: vouchsafe that we learning and following the sage and sound counsell of Salomon, may distribute our temporall riches liberallie with open hand ; knowing that we shall be recompensed with plentie: and may water abundantlie, beleeuing that we shalbe rewarded with store of seasonable raine : that is, for mercie, to receiue mercie, which thou requirest rather than sacrifice.

Let the examples of thy seruants, and that principallie of Dauid, a man according to thine owne harts desire, direct vs to the full discharge of our dutie ; who although he had
oppor-

opportunitie to kill Saule, and was thereto incited by the aduise of his warriers, had compassion of him notwithstanding, refusing to laie his hand vpon the Lords annointed. Euen so, good & gracious God, grant vs to deale with our enimies, that although they persecute vs most tyrannicallie, and most villanouslie intreate vs; yet we may put vp all iniuries patientlie, praieng for their amendment, and referring vengeance vnto thee, whose it is by proper challenge.

Finallie, most bountifull Father, what gift soeuer thou hast bestowed vpon vs, be it either wisdom, counsell, vtterance, knowledge of tongs, or other ornament of mind whatsoever, which anie of our brethren wanting, may by the imparting and vsing thereof reape some profit; vouchsafe vs, that we may be so far from denieng them our helpe and succour; that we may be well content to let all that we possesse bee conuerted and turned into their

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benefit : so far forth, as safetie of conscience will suffer, and thy glorie allow. This grant, ô good God, for Iesus sake, our onelic mediator and aduocate, *Amen.*

The xvij. Combat.

I S. BARNARDS golden sentence of the vice insuing.

CRaftie and deceitfull dealing, commonlie called *crusenage*, is to be abhorred for three notable reasons : first, bicause it offendeth Gods Maiestie heinousslie, in so much that Salomon saith, It is an abomination to the Lord. Secondlie, bicause it defraudeth and beguileth a mans neighbour with a shew of honest meaning ; against which default David complaineth, saieng : Their throte is an open graue, they deceiue with their tongs, the pcison of aspes is vnder their lips : againe, They haue made their words softer than oile, but indeed they are sharpe arrows. Thirddie, bicause the receiuer is destroi-

destroyed with his owne deceit : according to these words : Lo, he hath travelled in sinne, and brought fourth iniquitie ; he hath digged a pit, and fallen into it himselfe : againe, Cursed be the deceitfull.

As for theft, we ought to flie from it, as from a scorpion, and that for three speciall reasons : first, because God forbiddeth vs, saieing ; Thou shalt not steale. Secondly, because of the danger depending thereupon, taught vs in these words : He that taketh part with a theefe, hateth his owne soule. Thirdly, because of the punishment belonging thereunto ; namely, three-fold and foure-fold restitution, according to the lawe Leviticall ; and losse of life by the sentence of the positive lawes of sundrie countries ; besides the plague of all plagues in the world to come, foretold by the mouth of the Apostle, that Theeues shall haue no portion in the kingdome of God. Where then ? Even in hell fire, the kingdome of the blacke prince of darknes.

The

2 The ASSAULT giuen by craftie
collusion, deceitfull dea-
ling, and theft.



Man, obserue the
course of the time,
and consider, that as
euerie one is bent to
seek for his owne
aduantage; so is it for the likewise
to vse the same libertie. Art thou
called to be some noble, some woo-
shipfull, some rich mans steward,
secretarie, chamberline, bailie, or
surueier: vse thy place in such sort,
as thou maist gaine extraordinari-
lie besides thy wages.

Art thou in office in citie or
countrie? Dissemble the faultes of
them that are wealthie for re-
wards: and be not too seuerie in
the execution of lawes and penall
statutes. For it is commonlie
seene, that the best Iusticiarie is
not best beloued: but he that can
winke at the offences of such as
are of countenance, he carrieth
awate

awaie credit and estimation.

Art thou an artificer, an occupier, a merchant, or of anie kind of trade? I counsell thee then to make thy wares, though they be starke naught, seeme exceeding pure and good: be it silke, veluet, cloth, or anie other vtensile, cause and procure them to be slightlie wrought, that although the price of them be verie hie, yet they may soone fret out, weare awaie, and doo little service.

Art thou a maister, and hast a retinue of seruants to maintaine thine occupieng? Use their stocks to thy benefit, and defraud them of some part or parcell thereof, vpon some craftie deuise of charging them with vntruth & dishonestie in their service. A thousand subtilties there be, O man, which thou maicst vse with safetie of conscience, to the enriching of thy selfe, if thou wilt marke the trade of the world.

Furthermore, art thou a tall fellowe

lowe of thy hands, a keeper of companie, and hast bene brought vp all thy life time, in doing nothing towards the getting of thy living? I will teach thee how to shift, and maintaine thy selfe like a Gentleman. Seeke acquaintance of such as vse the sea, and learne to be skilfull in nauigation: when thou art become expert therein, put this into the heads of thy confederates, to practise piracie: for that is a thing which manie haue venturouslie taken in hand, and in short space growne maruellous rich.

If that faile thee, and can not be so conuenientlie compassed, thou shalt find enow to take thy part on land, with whom thou maiest ioine in societie, & get manie a good bottie. Doe this, and I warrant thee lacke no living.

3 A praier against the *former vice.*

O Almighty God, forsomuch as it is thy heauenlie will and diuine

uine pleasure, that we should like louing and obedient children, like relenting and buxsome creatures, imitate and followe thee in holines and purenes of life (which we are sure then most specialle to doo, when with our vttermost indeuour, we applie our selues in thought, word and deed, to obserue thy commandements) purge our affections, we praie thee, and trie them seuentie seuen times by the purifying fire of thy sanctifying spirit.

We knowe this for a truth, that except we resemble thee in qualitie, according to thy sonne our Saviours admonition, exhorting vs to be perfect and holic, as thou our father art perfect & holic; there is no hope that we shall attaine to that incorruptible fruit of our heauenlie calling. And therefore, good Lord, let thy grace burne brightlie before vs, like a lampe replenished with fresh oile; that we seeing our waie, may so order our steps in this troublesome trauell of ours in this wicked

wicked world, as thou thereby maist be magnified.

The verie instinct of nature teacheth vs, ô Lord, besides thy commandement, which bindeth vs, that we should doo to our brethren, as we would they should doo vnto vs: that no man should abuse the grace of his calling, by craftie circumuention to procure his priuate profit, or by anie sinister and indirect dealing, to the detriment and hindrance of another, (a fault too too common in this our age) but that contrariwise, we should beare one anothers burden in charitie, and Christian brotherhood.

Which lawe of nature neuertheless, being neglected; and thy precept, tending to the same effect, not regarded: we beseech thee notwithstanding, to winke awhile at the follie of men, to beare with their infirmities, and to meale their frosen harts with the thawing heate of thy feruent spirit; that being ashamed of abusing their vocation, and

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trembling at thy displeasure, they may praie for grace to amend all that is amisse, through Iesus Christ our Lord and Sauour, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

WILT thou learne, o man, how to use true and plaine dealing? I will tell thee what thou must doo. First see to thine inward eie, that it be single indeed, whereto I thinke two things verie necessarie; namelie, charitie in the intent, and truth in making thy choise. For if thou loue that which is good, and choose not that which is true, thou hast a zeale of God, but not according to knowledge: and I wot not how in the iudgement of truth, plaine dealing, and double dealing may stand together.

Christ the truth it selfe, being disposed to traine his disciples to true plaine dealing, willeth them to be wise like serpents, and harmeles as dooues. He setteth wisdom before plaine dealing, without
the

the which he knew well inough none could be a true plaine dealer. How then shall the eie be single indeed, with the ignorance of truth? It is euident therefore, that this praise-woorthie plaine dealing, commended of Christ, is not without these two good properties: namelie, well willing, and wisdom; that the eie (to wit) of the hart, might not onlie be godlie, and so utterly unwilling to deceiue; but also warie, as not able to be deceiued.

Furthermore, as these two properties make the eie single; namelie, the loue of that which is good, and the knowledge of that which is true: euen so these two contraries make the eie euill, to wit, blindness, or ignorance, which hindereth the knowledge of the truth: and frowardnes or wilfulnes, which causeth a man to loue iniquitie and wickednes.

2 The REPVLS E giuen by VPRIGHTNES, and plaine dealing.

O Man, it is much better to be poore, and not able to giue anie thing at all, than to

to inoamage oz hurt thy freend, thy neighbour, oz thy brother by roberie oz subtiltie. For he which vnjustlie taketh awaie another mans goods, and liueth vpon the spoile, he shutteth the gates of the kingdome of heauen against himselfe.

Herevpon, that profound Preacher of the Gentiles reproveth certaine of the Corinthians his hearers, saieng: There is vtterlie a fault among you, because you go to lawe one with another. Why rather do ye not put by wrong? Why rather doe yee not suffer harme? Nay, yee your selues doe wrong, and doe harme, and that to your brethren. Knowe ye not that the vnrighteous shall not inherit the kingdome of God?

The same Apostle reckoning bp a rabble of filthie sinners, that are excluded from comming to Gods kingdom, addeth these in the number, saieng: Neither thees nor extortioners shall possesse the kingdome of heauen. Againe, in another place,

place, by waie of exhortation, he teacheth thee a lesson, O man, which if thou wilt learne, it shall doe thee great good, namelie: that whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of honest report, those things doe; and the God of peace shall be with thee.

This God of peace preciselie forbiddeth theft, saieng: Thou shalt not steale. And Christ Iesus the sauiour of thy soule speaketh thus vnto thee: Loue thy neighbour as thy selfe. To the same effect the Apostle giueth thee counsell to put off the old man with his works; in the number wherof, euill concupiscence & couetousnes are reckoned.

The last precept giuen in that place, is to doe that hartilie which we doe, as vnto God, not to men; wherebpon he inferreth this sentence: He that doeth wrong, shall receiue

receiue for the wrong which he hath done. The same Apostle getteth this wholesome aduise to the Colossians: To do their owne business, and to worke with their own hands, that they might walke honestlie, and lacke nothing.

To conclude, if thou art commanded, O man, to abstaine euen from the verie appearance of euill; iudge with thy selfe, and examine thine owne conscience, whether it be lawfull for thee, either craftilie to circumuent, or violentlie to spoile thy Christian brother. Remember the last commandement: Thou shalt not couet that which is anothers, then learne to be contented with thine owne.

3 A praier for the former vertue.

O Iesus Christ; the liuelie and expresse image of the Father; forsomuch as it is a lesson taught vs in thy Gospell, that we should be
simple

simple as dooues, louing as lambs, and innocent as little children, otherwise we can not enter into the kingdome of heauen: we beseech thee by thy bitter death and passion, to root out of our cankered and corrupt minds, all maner of euill concupiscences, which like ranke weedes ouergrowe and choake all kind of good and godlie affections in vs; so that we can not thinke, much lesse doo that, which is acceptable to thy diuine pleasure.

May it please thee therefore, o Lambe of God, that takest awaie the sinnes of the world, for thy bloudie wounds sake, wherein my faults, and the offences of all mankind were buried, to plant in vs, and in euerie one of vs, a childish and infant-like innocencie, whereby we may vtterlie forget the falsehoods & subtilties of wicked worldlings, wherein they are so deeplie grounded, that they make no conscience of anie profered iniurie, of anie violent extortion, of anie diuelish oppression,

pression, be it neuer so contrarie to lawe and equitie, be it neuer so flat against Gods holie commandement, and Christian profession.

Let the world be like it selfe, & let worldlings wallowe in their wonted filthines: let the sworne enemies of true and faithfull dealing, surfet of sinne; and like dogs deuoure their owne vomit: but to vs thy children adopted, or rather brothers and sisters assured, giue such portion of thy spirit, that as the members and lims of our bodies, by a naturall inclination to loue and kindnes, prouide each one for anothers health and welfare: so we may seeke, not euerie man his owne; but that which is anothers, to the knitting fast of the knot of vnitie and concord, that in this life our ioie may be continued in hope, & performed in the life to come, with all fulnes and certaintie, by the merits of thy death and passion, *Amen.*

The

The xvij. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

LIENG is a horrible sin before God,
and hatefull among men, which we
ought to desie to the death for these sixe
speciall reasons. 1 Because God forbid-
deth vs to lie, saieing: Yee shall not lie,
nor one neighbour deceiue another. 2 Bi-
cause it is a seed of the diuels sowing, ac-
cording to those words of Christ spoken to
the Pharisees: You are of your father the
diuell, when he telleth a lie, he speaketh of
his owne, because he is a lier, and the fa-
ther thereof. 3 Because good men detest
and abhor it, as Salomon saith; A iust
man cannot awaie with a lie. 4 Because
wicked men vse it, as is said: An euill
man hath a false tongue, and a deceiver
is led with lieng lips: againe, The bread
of lieng is sweete to a wicked man. 5 Be-
cause it deceiueth our neighbour, as it is
said, Lieng lips hide hatred, and a false
witness

witnes telleth a lie, yea euen against his neighbour. 6 Because it confoundeth the lier himfelfe in the end, as it is said; Destruction shall light vpon all them that speake lies: againe, A lieng tongue killeth the soule. As for dissemb'ling, the scripture crieth out vpon it, denouncing a bitter wo against such as haue a double heart.

2 The ASSALT giuen by LIE-
ENG and DISSEM-
BLING.

O Man, to speak truth, is verie discommodious and vnprofitable; and to deale plainelie in word and deed, yieldeth little aduantage. I wissh thee therefore to eschew both, if thou meanest to auoid contempt and reproch in the world. For who is regarded in these daies? The honest man? The iust man? The godlie man? The innocent man? No, but the contrarie. And therefore, wilt thou haue wealth at will?

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Then learne to lie, to cog, to foist, to cosen and counterfet. For there is more good gotten by a lie in a daie, than by telling the truth in a yeare. Againe, by lieng manie a one hath saued his own life, and by dissembling, diuers haue escaped death. Wilt thou then neglect two such commodious and beneficiall things?

If time and place require, sticke not, though thou be rich, to sweare thou art poore: though wise, to faine thy selfe a foole. For it may come to passe, that by so counterfetting and facing, thou shalt saue such charges, as otherwise thou art likelic, by professing thy selfe either wealthie or prudent, to undertake.

And though Preachers out of pulpits prate against this, and as manie as vse it; yet esteeme their words but wind, and count all they say, but table-talk. For euen they themselves, as holie as they seeme to be, will not sticke to dissemble, lie, and doe worse for aduantage.

Now,

Now, because there is cunning in dissembling and lieng, which must be gotten by vse and exercise, I counsell thee to make this thy continuall trade and custome; so shalt thou proue marvellous expert in thine art, and therewithall so perfect and redie, that none shall be able either to preuent and ouertake, or intercept and trip thee in thy profession.

3 A praier against the *former vice.*

O Almighty and eternall God, forsomuch as the lawe, which is our scholemaster vnto Christ, hath taught vs this lesson, that he is accursed, and in state of damnation, that transgresseth the two tables of the ten commandements: and the same is ratified also by the testimonie of the Gospell, which holdeth him guiltie of the breach of euerie precept, who offendeth but in one: we, euen we damned and forsaken soules, through the assault of sin;

K. ij.

but

but heires of the promise, by the crosse of Christ; most humblie we beseech thee to tender vs poore weakelings, and to beare with our imperfections.

We knowe that lieng displeaseth thee, because thou art truth it selfe: wee confesse that dissembling is a vice detested of thy diuine maiestie, which art perfect righteousness: in respect wherof, and for that we haue offended in both, vnderstanding neuertheless, that thou requirest the contrarie; namelie, singlenes of hart and vprightnes in communication and conuersation: we fall downe at the foote of thy tribunall throne of grace, repenting vs of this and all other defaults, whereby we are in iustice become the children of Sathan, who is the father of lies, and hath bene a liar and dissembler from the beginning.

Most earnestlie suing vnto thee, o mercifull father, to remit that which is past, to crosse it out of thy counting booke, and to discharge vs
of

of so great a debt; that all former reckonings being cleered, we may looke better to our talents, and like faithfull and wise stewards, bring in not onlie the gift it selfe wherewith we were put in trust, but also the interest of the same, at that great audit and generall session, when all flesh shall be summoned to appeare before thee, the Iudge of iudges. Grant this for Christes sake thy son our sauiour, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

TRUTH in the inward parts, is the thing that God requireth. Truth and equitie are the things which he loveth. The diuell was a manqueller from the beginning: and why? because the truth was not in him. Truth is the fruit of light, as for lieng, it is a worke of darknesse. Truth is to be honoured, because it overcommeth all things; truth is to be embraced, because it defendeth from shame;

K. iij.

truth

truth is to be aduanced, because it endureth for euer; truth is to be regarded, because it is blameles; truth is to be obeyed, because it preuaileth.

As for equitie, let this suffice thee o man in few words, that the greatest equitie that can be, is to behaue thy selfe lowlie to thine underling, reuerentlie to thy better, and lowinglie to thine equall; to deale vprightlie, to depart from euill, and do good. For the equitie and iustice of a plaine-dealing man, shall direct his waies: and if thine eye be single, all thy bodie shall be full of light; as for a double minded man, he is wauering in all his waies.

2 The REPVLSSE giuen by
TRUTH and EQUI-
TIE.



O Man, be not deceiued, God is not mocked, neither can he be deluded. In seeking to deceiue him, thou deceiuest thy selfe. For the mouth of him, whosoever he be, that speaketh lies, be it with neuer such cunning

cunning & lyes, Slaeth the soule;
and all liers shall haue their porti-
on in the lake that burneth with
fire and brimstone.

Doest thou not remember, O
man, the words of the Prophet
David, comprised in an answer
to a demand of his making: Lord,
saith he, who shall dwell in thy ta-
bernacle, or who shall inhabit in thy
holie hill? The resolution follo-
weth, wherein, among other there
mentioned, he that hath vsed no de-
ceit in his tongue, nor done euill
to his neighbour, is rehearsed to
haue his portion.

To this purpose serueth the sai-
eng of the sonne of Sirach, A lie is
a wicked shame in a man, yet shall
it be euer in the mouth of the vn-
wise. A theefe is better than a man
that is accustomed to lie, but they
both shall haue destruction to heri-
tage. The conditions of liers are
vnhonest, and their shame is euer
with them. By which words, O
man, thou maist, if thou hast anie
R. iij. grace

grace in thee, perceiue what an odious and accursed sin lieng and dissembling is, and what danger they run into that vse them.

And therefore be warned to auoid such a rock, as maketh shipwacke of the saluation of thy soule: and though thou be assailed with the sweetnes of the same, yet take heed how thou puttest thy selfe in aduenture to becom acquainted therewithall. To terrifie thee the more from accustoming thy tongue to such a pestilent vice, set befoze thine eyes the example of Ananias and Saphira his wife, both possessed with the spirit of lieng and dissembling to the holie Ghost, and therefore rewarded with sudden death.

A horrible iudgement of the highest God! whereby, O man, thou maist be instructed, if thou wilt, that God is the authoz of truth and righteousness, the louer of equitie and innocencie, and a detester of double dealing and hypocrisie.

To conclude this matter, O
man,

man, followe the counsell of the Apostle given to the Colossians his hearers: To put off the woorks of darknes, and to walke in light: to leaue lieng one to another, and to speake the truth euerie man to his neighbour.

3 A praier for the former vertue.

O God the Father of heauen, the beholder of all things, visible and inuisible; which seest our inward and cloked thoughts, be they neuer so secret & darke: yea, which seest the issue of the before they are conceiued; much more our actions or deeds, wherein is greater manifestation and appearance: we beseech thee first of all, to bind our manifold and innumerable sinnes in a bundell, and casting them behind thy backe, to drowne them in the bottome of the sea, that they may sinke, and neuer come againe in sight.

K: vv Second.

secondlie, we craue at thy bountifull hands the spirit of vnderstanding and knowledge, which may lead vs as it were by torch-light, or rather sunne-shine, to the waie of truth and equitie; which ought to be the bounds and limits of a Christian life. For we confesse, as we can not otherwise choose in reason and conscience; that we haue not girded our loines about with veritie, that we haue not spoken plaine truth one to another, nor vsed interchange of vpright dealing in the necessarie affaires incident to our particular vocations, as we are exhorted by thine holie Apostle S. Paule.

And therefore, being sorie that wee haue shewed our selues such past-graces, partlie through carnall weaknes, partlie also through want of spirituall strength; but cheeflie through the subtiltie of Satan, who incessantlie pitcheth his tents of trecherie about the castle of our soules; we come home againe with
wet

wet and waterie cheekes, with our
bosoms full of teares, with our harts
rent and torne with the hookes of
heauines, with wearie knees, wearie
yea and wearie againe with wander-
ring in wicked waies, bowing them
before thy mercie-seate, and besee-
ching thee to be good Father vnto
vs yngratious & froward children.

Hitherto indeed, yea hitherto in
verie deed we haue neglected the
rule of obedience, and charitie; the
one towards thee, ô Father; the o-
ther towards our neighbours. And
though we knowe that we ought to
serue thee in truth, to maintaine
nothing contrarie to truth, to doo
nothing against truth; but all
for and in the behalfe of truth; yet
how far we haue gone beyond these
bounds, thine is the iudgement, ô
Father; thine is the vnderstanding.
As for vs, we are vterlie ignorant
and senseles; and therefore submit
our selues to thy mercifull censure,
craving gentle correction, though
we haue deserued sharpe chastise-
ment,

ment, if it be thy pleasure to punish;
or suing for remission and forgiveness,
though vterlie vnworthie of
such grace and fauour, if it be thy
good will to grant vs pardon.

Finallie, wee humble beseech
thee, to increase truth and equitie
in vs, that being led and conducted
thereby, on the right hand and the
left, we may neuer start aside like a
broken bowe; but keepe on in a
right course, till we come to the
kingdome of heauen: which grant,
ô Father, for his sake, whom thou
louest best, Iesus the Sauour of
soules, *Amen.*

The xix. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

GLUTTONIE and leacherie serue
the pleasure of the flesh. The aire, the
land, the sea, do scarcely suffice gluttonie.
For gluttonies sake it cometh to passe,
that poore people are spoiled, that robbe-
ries

ries are committed, that extorsions are practised, that the hunger of the needie is turned into the fulnes of the wealthie.

O ye sonnes of men, how long will you be heauie-hearted, by reason of this your grosse and quarrie bodies? Why do you loue vanitie so much, and care for truth so little? The fatnes of the flesh, the deintines of the bodie, the pampering of the bellie, the cramming of the crow, all these shall leaue you before death, or else you shall leaue them in death. Heere thy flesh is appointed to be meate for woormes, there thy soule is ordeined to be food for fire; and thou shalt be partaker of their torments, with whose foule vices thou hast bene acquainted. O deintie mouthed man! O delicate fellow! which beeing hemmed in round about with fine fare, superfluous cheere, and abundance of wealth, fearest not confusion and death. The kingdome of God is not meate and drinke, it is not purple and fine silke. For the rich man, hauing plentie and store of both, went downe to hell in a pricke of time, in a minute. What saie you to this you gluttons, and excessive worldlings, whose

whose bellie is your God, and whose whole pleasure and trade is either for the bellie, or that under the bellie, which haue franked and fattened your harts and bodies in superfluitie and teacherie. Harke harke; Meate for the bellie, and the bellie for meate, but God shall destroye the one and the other.

Pride is the cup of diuels, and so is slander, and so is enuie, and so is surfering, and so is drunkennes; which when they haue stuffed the mind & the mawe, Christ findeth no roome to rest in. For as fire and water cannot agree together in one place; euen so spiritual! and carnall deinties can not abide to dwell together in one and the same bodie. Where Christ perceiueth the bodie to belch with surfering and drunkennes, in the midst of full foming quaffing cups, and dish upon dish, he dooth not vouchsafe to reach out his wine, far sweeter than honie, or the honie combe, to the sotted mind. And where curious choice of meates feed the bodie, the soule is kept fasting, and starueth for want of heauenlie bread.

2 The ASSALT giuen by Ex-
CESSE and GLYT-
TONIE.

O Man, the creatures
of God are manifold,
and why are they
made, but to be vsed?
The scripture saith,
that he made all things cleane, and
how can it then be, that thou by
participating them, shouldest be
uncleane? Furthermore, I would
not haue thee so blind and blockish,
as to thinke, that thou oughtest
not to take the benefit of Gods
prouision, euen to thy satietie and
fulnes.

For this is a certaine truth, that
whosoener refuseth to replenish
himselle with the varietie & choice
of Gods creatures, when they are
set before him; and is deintie and
delicate, coie and squemish in fee-
ding, doth what he can to abuse and
take in scorne the gifts granted
and bestowed. To what end serue
the

the differences of flesh, of fish, of fowles, of fruits, of swines, and such like; but to be enioied of thee, O man, in such plentie, abundance, & superfluitie, as becommeth thine estate, which art placed in the rule, dominion, and Lordship of all Gods handie works?

If therefore thou neglect to vse them, when they are offered so liberallie and largelie; if thou applie and bestowe them not in such sort as thou maist feele thy selfe singularie comforted with them: I saie vnto thee, thou art vnworthie to receiue so great benefits. Thy tast is a naturall instrument, whose office is, to take triall of that which is delicious and toothsome.

Be carefull & curious, moderate & nice to touch, to taste, and what doest thou else, but defraud thine owne selfe of thy due refection: which to vse to thy full contentment, were a lesse offence, than to seeme abstinent and sparing in thy diet. Eate, O man, till thou be
full,

full, drinke till thou begin to loath,
do both till thou surfet; tut, when
this world is done, farewell felicitie:
keepe good cheere, and plaie the
merrie companion to daie, for to
morrowe thou shalt die.

3 A praier against the
former vice.

O Eternall and mercifull father,
we inueigh against our selues,
and the foule iniquities wherein we
are fallen, through the absence of
thy grace. We exclaime bitterlie a-
gainst the disordered course of life,
which we haue continued, ever
since we haue had libertie in follo-
wing our owne beastlie lusts, and
vnbrideled affections; which being
drawne as it were with cartropes,
or rather small twisted threds (so
easilie are we allured to commit sin
euen with greedines) into the sinke
of manie notorious enormities, and
lothsome misusages, saoureth most
stronglie of one notable vice aboue
the

the rest, wherein we are so deepe-
lie plunged, that our recouerie, with-
out the helpe of thy grace, is despe-
rate.

And what ouglie, monstrous, mis-
shapen, & deformed sin this should
be; thou, euen thou, in whose hands
life and death are shut vp, as in a
hold, canst tell; though we should
neuer so cunninglie dissemble, or
neuer so closelie conceale the same.
Howbeit, we confesse before thee, o
Lord, what it is. For our verie soules
haue taken part of the poison there-
of, by reason of the pestilent infecti-
on of the same, spreading it selfe
through euerie veine, limme, and
ioint, and leauing no member of
our whole bodie vnattainted.

O gluttonie, gluttonie, which
transformest and changest the na-
ture of reasonable creatures, into
rauenous beasts! Wo worth thee
that euer we gaue thee houseroome
in our harts. For by fostering thee,
we are swolne with thy venemous
sling, and puffed vp like bladders
with

with the heate of thy poison. Out vpon thee, that euer we were acquainted with thee. For thou hast made vs bond-slaves to the flesh, whose seruant thou art, & children of darknes, wherof thou art a work.

But remembring our selues, and considering the dangerous or rather damnable state wherein we are like to fall, we coniure thee in the name of the great God of Abraham, Isaac, and Iacob, charging thee to depart from vs, whose eies it hath pleased the same God to open, whereby we see the nastines of our corrupt nature, repent vs of our former life, and craue the continuance of Gods grace, that forsaking gluttonie, and all sin, we may escape the punishment due to the same, thorough Christ our Lord, *Amen.*

I S. BARNARDS golden sentence of the vertue following.

Surfetting and drunkennes is an outward taking of pleasure excessiue, and

and an inward fostering or maintaining of curiositie foolishlie: contrariwise, temperance and sobernes is an outward brideling of pleasures measurable, and an inward keeping vnder of curiositie prudentlie. So that a man is well said to liue soberlie, iustlie, and godlie in these three seuerall respects.

Soberlie, concerning himselfe; when he keepeth his bodie in temperance, and abusethe not the good gifts of God to wantonnes and wastifulnes, which are to be vsed reuerentlie, and thankfullie; considering that they are giuen for sustenance sake, and not for glustonie. Iustlie, concerning his neighbour, with whom he ought to deale plainlie, vprightlie, and charitable. For these properties are the first framers of iustice, and the last finishers of the same. Godlie, concerning God, not presuming too much of our selues, but beleeuing faithfullie and vnfainedlie in God, that through him we may out-growe all the hinderances and stumbling blocks of this wicked world.

The

2 The REPVLSSE giuen by TEM-
PERANCE and SO-
BERNES.



O Man, one of the parts of thy speech is true, & also agreeable to reason. For so, to the intent that thou shouldst not be famished and hunger-bitten to death, it pleased the Lord God to make all things fit for soude, pure and cleane. But on the contrarie againe, that thou mightest not shew thy selfe immoderate in eating and drinking, a paunch pamperer, and a bellie god, he enioined and laid vpon thee the commandement of abstinence.

Furthermore, O man, marke for thy learning, that Sodom, among the rest of hir horrible sins, came to destruction and ruine, through the fulnes of bread; the Lord Iesus giuing witness heerevnto, when he spake of Ierusalem, and saieing,
This

This was the iniquitie and sin of thy sister Sodom, even fulnes of bread. wherfore it shall be good and necessarie for euerie man, to come and take his meate and other sustenance, as the sick patient receiueth physick: namelie, not for delectation or pleasure, but for necessitie sake. Herebpon saith the truth, that became flesh, Iesus Christ I meane, in the holic Gospell: Take heed that your hearts be not heauie with surfetting and drunkenness. Againe, S. Paule the Apostle speaking against the Iewes insatiable deuouring and greedines, vseth these words; Manie walke, of whome I haue often told you, and now tell you weeping, that they are the enemies of the crosse of Christ, whose bellie is their God, and glorie to their shame, which mind earthlie things. Againe, Meate for the bellie, and the bellie for meate, but God shall destroye both the one and the other.

Now will I teach thee, O man,
who

Who he is that falleth not into this vice of gluttonie; but resisting the same, ouercommerh and conquereth it. Euen he, which in receiuing his fowd and nourishment, is not onlie parciall, moderate, and of a contented mind, wherby he is able to rule and temper his appetite, when he seeleth himselfe assat- ted with hunger: but he also which despiseth fine fare, delicate dishes, plentie, or rather superfluitie of cates; except it be so that his bodie being swake, feeble, and impotent, cannot brooke grosse or strong meates; or that vpon occasion of entertaining his frends, he must needs, for the auoiding of the sus- picion of couetousnes, and misce- rable niggardnes, prepare such banqueting cheere, as may seme agreeable to the persons assembled.

3 A praier for the for-
mer vertue.

O Almighty & immortall God,
thy word teacheth vs, that thou
art

art carefull euen ouer little spar-
rowes, which haue their food from
thee: how much more mercifull, fa-
uorable and tender ouer vs, whom
thou hast made possessors of all thy
blessings, powred out in full and o-
uerrunning measure vpon the earth?
In consideration whereof, assist vs
with thy good spirit, that we may re-
uerentlie receiue them, to that end
wherevnto they were giuen vs: not
abusing them to wantonnesse and
fleshlie pleasure, or to any such hea-
thenish vanitie; knowing, that is to
kindle the fire of thy furie, to con-
sume vs vtterlie both bodie and
soule: but vsing them rather to the
comfort of our owne bodies, their
reliefe ouer whom we haue charge,
& the sustentation of the poore dis-
tressed mebers of thy Church; that
thus doing, we may liue in so much
the lesse blame, in respect of thee,
whose glorie we are bound in con-
science, aboue all things to prefer.

Which course of life, bicause it is
vnpossible for anie naturall man
to

to keepe, vnles he receiue extraordinarie grace from aboue, and haue such helps as may tedder and tie in his wandering affections : wee beseech thee to haue regard to our present state, and to furnish vs with that vertue, which thou knowest most necessarie in this behalfe ; euen the vertue of temperance, whereby we may obserue a decent order, not onelie in our diet, and dailie refreshing : but also in our apparell, and all other exercises, which we take in hand : that thy name therby may be magnified, and the inward hope of our holie calling established, through the merits of Iesus Christ our Sauour, Amen.

The xx. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

THREE reasons there be, which may
restraine thee, o man, from foolish
L. i. and

and excessiue reioicing. The first, because it is vaine, and as Salomon saith, such mirth shall be mingled with moorning, and the end of such ioie shall be lamentation, and therefore it is vaine. Secondlie, because it is wicked, and therefore the wise man saith, It is better to go into a house of moorning, than into a house of banquetting and merrie-making. For in the one thou art put in mind of the end of all flesh; and being alive, bethinkest what is to come: besides that, where excessiue reioicing is, there is the hart of fooles, in so much that, even in laughter, he worketh wickednes. Thirddie, because it is dangerous, and as the Euangelist saith, Wo be to them that laugh now; for they shall weepe and wring their hands, their laughing shall be turned into lamenting, and their ioie into heauines. Let thy reioicing therefore haue these two properties; first, that it be honest, which God alloweth, saieng, Go thy waies, and eate thy bread with gladnes, and drinke thy wine with ioie, for thy works please the Lord; secondlie, that it be fruitfull, which God approoueth likewise by the scripture in these words,

words, *A merrie and light hart maketh a glad countenance: againe, There is no ioie above the ioie of the heart.*

2 The ASSAULT giuen by foolish
and excesliue REIOI-
CING.



Man, consider with thy selfe, that there is no part or member of thy bodie, but serueth to some end; the eare to heare, the eie to see, the tongue to taste, the nose to smell, the fingers to feele, the throte to swallowe, the stomach to digest, the secret parts to ingender, the legs and feet to carrie the bodie from place to place, and the hart principallie to perceiue, thinke, vnderstand, deuise, and meditate vpon sundrie matters.

The case standing thus, it shall be good for thee to let sorowe and grieue go, remembryng that a heauie hart hasteneth the daie of death, but a merrie mind prolongeth life.

L. ij.

what

what cause hast thou, O man, to be pensive and sad; naie, what occasion hast thou not to be exceeding ioyfull and glad? Thou wantest no kind of delight that may be deuised, and therefore it were follie for thee to shew thy selfe otherwise affected, than thou art moued by necessarie occasion.

Two things there are, which kindle the senses, and set their dulnes on edge; namelie, wine and musicke: accustome thy selfe vnto them, and thou shalt haue both a merrie conceiuing head, and also a reioicing heart. Furthermoze, if thou haue in thy braine any pleasant toies, that may moue laughter and sport, hide them not; but get thee a-broade among thy companions, and make them partakers of thy delite.

Esteeme not that vaine saying of Salomon, which condemneth a man giuen to laughter, for a fool. For I tell thee, that as reason and communication are proper vnto men, euen so to take laughter from them,

them, is to make them brutish, and of a beastlike nature.

3 A praier against the
former vice.

O Almighty God, which knowest that in our reioicing there is great danger; as in the highest grasse a venemous serpent is soonest to be feared: our request vnto thy goodnes is, that it will please thee to vouchsafe vs such measure of true and sincere vnderstanding, as thereby we may attaine to that discretion and ripenes of iudgement, which is able to teach vs the differences of reioicing, and the perfect vse thereof; in such sort, as our selues may thereby be releued, and thy most holie name in no respect or condition dishonored.

Above all things, most mercifull Father, banish as far from vs as the East is distant from the West, all counterfet and damnable reioicings of the world; whose greatest

L. iij.

part

part and portion is tempered with the leauen of iniquitie: the baires whereof, although they be delectable and toothsome; yet the operation, working, and effects of the same are detestable and irkesome: yea, damnation dependeth therevpon, and no lesse destruction than betideth a fillie fish, deceiued with the fishers hooke; yea, a far greater desolation a thousand fold.

To thee therefore, o eternall God, we betake our selues, beseeching thee to pitch about the ruinous cottages of our mortall bodies, the vnshakeable wals of thy grace and power, that in prosperitie we may reioice in thee, in aduersitie be glad in thee, in tribulations triumph in thee; yea, euen in life and death comfort our selues in thee, abandoning all transitorie pleasures as meere toies, and turning out of the wicket of our harts, which ought to be kept faire and cleane for thee to dwell in, all kind of foolish reioicing, either in word, worke, or otherwise.

therwise. Grant this, wee beseech thee, for his sake that deerelie bought vs, Iesus Christ thy sonne our sauour, *Amen.*

I S. BARNARDS golden sentence of the vertue following.

SOROWE is of two sorts, good and bad; both which are no lesse discernable by their effects, than the tree by the fruite. Good sorowe is of such a working, that it bringeth profit with it: and therefore the Apostle hauing made the Church of Corinth pensife and sad with the Epistle which he sent them, saith plainelie that hee repenteth not a whit thereof, but rather reioiceth; and why? because he made them sorie to repentance, this sorowe can do no harme to him that falleth therinto.

As for euill sorowe, which commonlie offendeth in excesse: as it hindereth that which may doo good, (for it refuseth the comfort of counsell, and the comfort of praier) so also it hasteneth that which is

L. iij.

euill.

euill, euen death and the graue; and therefore saith the wise man, Giue not thy hart to sorowe, but driue the same from thee. If thou be heauie, keepe a meane: if thou be merrie, use measure: praie in the one, sing psalmes in the other.

2 The REPVLSSE giuen by
measurable SOROWING.



O Man, what is the cause of this thy so great and excessive reioicing? Hast thou of late banquished Sathan the diuell? Hast thou escaped the paines of hell-fire? Hast thou recovered thy banishment, and come to thy countrie? Hast thou gotten securitie by thine election or choice? Peraduenture the saieng of thy Sauioz is out of thy memozie, The world shall laugh and reioice, but you shall be heauie and sad; neuertheles, this your sadness shall be turned into gladnes, and your græfe into ioie.

Perad=

Deraduenture also thou hast for-
gotten the words of thy redeemer,
wo be vnto you which now do
laugh, for yee shall weepe and la-
ment. And Salomon saith, The
heart is sorrowfull euen in laugh-
ter, and the end of mirth is heau-
nes. Furthermoze, although it be
affirmed by the same prudent king,
that a merrie hart is the life of the
bodie, yet is not immoderate reioi-
cing allowed by his words. For
thy sauour and redeemer speaketh
thus to the contrarie, Blessed are
they that mowne, for they shall bee
comforted.

Remember, O man, the saying of
Salomon the wise, That no man
knoweth whether he shall deserue
to be loued or hated, and why: bi-
cause all things are kept doubtfull
& vncertaine for the time to come.
And therefore, O man, vse a mea-
sure in thy reioicing, which is but
vaine and foolish, because thou canst
not saie yet thou hast escaped the
danger of damnation and hell-fire.

L.b.

Is

Is not he iudged a mad fellowe,
 which lieng in prison with irons
 vpon his legs, hath his head full of
 iollie robbings, as though he enioied
 the fulnes and perfection of true
 felicitie? Euen so, if thou shalt set
 thy mind so much vpon mirth,
 vaine-pleasure, and delight, which
 may moue pastime & laughter, not
 thinking vpon the estate of ano-
 ther life hereafter, I sale vnto thee,
 O man, I doubt of thy saluation.

For a certaine note and marke to
 discerne Gods seruants by, is af-
 fliction of bodie, and tribulation of
 mind; which thou canst not be
 counted worthy to partake, vn-
 lesse thou cast awaie that ill cu-
 stome & acquaintance, which thou
 art growne into with immoderate
 reioicing, and foolish delight.

3 A praier for the for- mer vertue.

○ Almighty, and euer-living
 God, forsomuch as the burthen
 of

of our finnes being heauie and im-
portable, forceth vs to grone vnder
the weight therof, and diuers times
pricketh vs with the gode of inward
greefe, whereby we are beat downe,
and kept vnder with consuming an-
guish, and brought almost euen to
the pits brinke of desperation: we
beseech thee to powre into our
harts but one little drop of thy good
and gracious spirit, which may forti-
fie and make vs strong against all
the enemies of our soules health;
and that we may be sorie and gree-
ued for our misdeeds, but yet (Lord)
to our comfort and amendment,
not to our ouerthrowe & confusion.

Moreouer, because this fraile and
wretched life of ours, lieth wide o-
pen, like a citie without a wall, or
as a vineyard without a hedge, to
the inuasion of manie calamities,
whereof some touch our owne e-
state, othersome our freends, manie
our deere children and kindred,
not a few our goods and substance,
an infinite number our bodilie
health,

health, which is sundrie times shaken with manie a sharpe surge of sicknes: vouchsafe vs in respect of these necessarie and vnauidable afflictions allotted to this life, a relenting hart, and a greeued mind; knowing that our sins haue let in all these, and a thousand miseries more, to increase and aggrauate our torment.

The example of thy son, ô mercifull father, lamenting the death of Lazarus, and bewailing the ruine of Ierusalem, which he prophesied before it came to passe, teacheth vs how we should be affected and minded in the execution of thy corrections and chastisements on others, or on our selues: which being a principall patterne, and so sound in all assaies, as a better or more auailable cannot be thought vpon, much lesse followed, we craue the assistance of thy grace to preuent vs in all our actions and attempts, so shall wee bee sure to be trained vnto that sorowe, which to
thy

thy Maiestie is allowable, & to our selues most profitable. Heare vs sweet Father, and grant our sute, for Iesus sake, *Amen.*

The fift Section, and
21. *Combat.*

I S. BARNARDS golden
sentence of the vice
insuing.

WH O is able to number the great enormities, which the tongue, a verie little member, doth procure? Who can tell how manie times double the filthines and uncleannes is, which lieth thickened and tempered in uncircumcised lips? Who is able to shew what great harme and danger is shut vp in an indiscret and foolish mouth?

The tongue is liberall to lash out idle words largelie; the tongue is bawdie, and also boasteth: the first whereof bewraieith dishonestie, the other arrogancie. The tongue is deceitfull, and also slanderous: deceitfull in lieng, and deceitfull in flattering:

flattering: slanderous in open reuiling, and slanderous in priuie backbiting. So that now, if men of euerie idle word proceeding out of their mouth, shall giue accoupts to God in the daie of iudgement; how much more streightlie of euerie lieng, biting, wounding, wrongfull, proud, bawdie, flattering and slanderous word?

How true is the sentence my brethren, that much babbling cannot be without sinne; and a talkatiue tongue no better than a biting serpent, that a man full of tittle tattle shall be abhorred, and he that laboureth his lips become hatefull? Besides that, if by thy words, o man, thou shalt be iustified, and by thy words also condemned; take heed to thy tongue, looke well to thy communication.

See not light by thy time mispent in vaine babbling. A word passeth awaie, and cannot be cald in, if it be once out: the time flitteth awaie also, and cannot be recouered, if it be once gone. A foole doth not perceiue this, and he that hath no understanding, marketh not what he hath lost. I would to God we might be excused for the losse of our time onlie in idle talke,
and

and busie bibble babble! But manie suffer losse euen of their life, by vsing vaine and vnnecessarie words; and not onelie that, but rob and spoile their brethron of theirs. Wherefore keepe thy tongue, and keepe thy life.

2 The ASSALT giuen by tal-
katiuenes, or much
BABLING.



Man, thou hast a treasure, which verie few beside thy selfe doe possesse; and that is a readie, an eloquent, a smooth, and a sweet vtterance. Thou excellest an infinite number of people in the world, in this singular and notable qualitie. Manie preach out of pulpits, manie plead at the barre, manie go in embassage about their princes affaires, in whome there ought to be, and is, a quicknes and finenes of speech, differing from ordinarie vse and custome of the multitude. But yet (I speake it to thine own com-
menda-

mendation, and to the better louing and liking of thy selfe) they come not neere thee by manie degrees.

And therefore, as thou art indued with a rare abilitie; so I wish thee to vse it to thine owne praise & renowne. If thou hearest a report, neuer rehearse it in companie, but deliuer it readilie, enlarge it cunninglie, continue it eloquentlie, and end it orderlie. In all thy communication & talke, vse manie words, and spare not as occasion serueth, to tell two or thre vntruths, to make thy matter good. If thou be earnest in reasoning against anie man, oppresse him with multitude of spech, so shalt thou outface him, and constraine him to keepe silence.

A number there be, which hold him wise, that speaketh little; but I count him a foole. For a readie tongue is an argument of a quicke wit, and of a well instructed mind. And therefore, vnlesse thou wilt be thought and taken for a dumb idoll, vse

use libertie of speech in what companie soeuer it be thy chance to come.

3 A praier against the
former vice.

O Fountaine of all wisedome, we beseech thee to drop into the rotten and barren stocks of our old withered harts, the sap of thy holie spirit, whereby we may come to the feeling of our selues, whom our imperfections haue kept long in a trance.

And because wee are charged to speake nothing, but that which may edifie, and not offend; the gift of vterance being giuen vs to that intent, and the vse of our tongues granted for that purpose: we beseech thy diuine goodnes to direct our minds, that we may thinke nothing, but that which is honest and necessarie: and to gouerne our mouths, that we may refraine from all fond and vaine babbling; knowing

wing that it is a singular argument of extreame follie, to accustome our selues to much talkatiuenesse, and superfluous speech.

Besides this, thy truth teacheth vs, that we shall giue accompts at the last daie, of euerie idle word proceeding from vs: which ought to kindle in vs a greater circumspection and carefulnesse concerning the vse of our tongues, that we giue them not libertie to lash out what they list, or whatsoeuer the cogitations of a corrupt hart shall suggest and minister therevnto; remembering what thine Apostle blessed Iames reporteth thereof, that it is a small member, but yet troublesome, and in deed (as he termeth it) a verie world of wickednes.

Grant vnto vs, o mercifull Father, wisdom and discretion, by whose direction we may order our talke, & speake in due season, with regard of the time, the person, the place, and all other necessarie circumstances: that none be offended at
our

our follie, bewraied in immoderate, excessiue, and inordinate babbling, nor forced by our intollerable tattling, to iudge vs busie-bodies, & so consequentlie peace-breakers, who are curssed by thine owne mouth; as the contrarie are blessed. From this enormitie, and all other, whereto this sinfull flesh of ours is subiect, deliuer vs we beseech thee, o gracious God, for thine infinite mercie sake, which indureth for euer, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

SILENCE is blameles, yea it is praiseworthy. Good silence forbeareth to brag vaine lie. Good silence forbeareth to blaspheme bold lie. Good silence forbeareth to murmur curst lie, and good silence forbeareth to backbite lewd lie: then let a vaine-boasting tongue, a bold blaspheming tongue, a curst murmuring tongue, and a lewd backbiting tongue be silent in vs, because it is good in this fourfold

fold silence, to wait for the saving health of our Lord.

Howbeit, o man, I wish thee to be silent in such sort, that thou hold not thy peace quite, least by such silence thou cause the Lord to be silent. Speake unto God in confession, against vaine-boasting; that thou maist haue pardon for the time past. Speake unto him in thankes-giuing, against murmuring; that thou maist find the greater fauour in the time present. Speake unto him in praier, against mistrust; that thou maist obtaine glorie in the time to come. Confesse I saie thy misdeeds past, giue thanks for things present, and heereafter praie more deuoutlie and hartilie for the ioies to come, that God may not be silent from forgiveness, from bountifulnes, nor from the performance of his promise.

2 The REPVLSSE giuen by discrete SILENCE.

O Man, in speaking much, it may bee thou shalt vtter that which is good. But what of that, seeing it happeneth often=

oftentimes, that communication well and honestie begon, in continuance may become euill, filthie, and wicked: the holie scripture giuing authoritie heerevnto, and saying, where much babbling is, there must needs be offence.

I grant, O man, that among innumerable words, and infinite talke, such heed may be taken, that filthie and dishonest speeches may be well enough auoided: but I praie thee tell mee, is it possible to vse no idle, vaine, and vnprofitable words, whereof we are forwarned to render an accompt? Examine thy selfe, and determine of the matter accordinglye. Of thy words thou shalt be iustified, and of thy words thou shalt be condemned, saith the scripture. Now iudge if thou hadst not need set a hatch before thy tongue, that thou offend not in the same.

The wise king Salomon reprobeth that man discret, which hideth his knowledge, and maketh
no

no vaunt thereof: contrariwise, he termeth him a foole that is blabbing manie things without discretion or iudgement. In much babbling, O man, there cannot choose but be great abuse; and the danger of the tongue is so pestilent, that it had need to be prevented by prudence, grauitie, and sobernes. He that keepeth his mouth, keepeth his life; but who so rashlie openeth his lips, destroyeth himselfe. What a heauie case is this, that destruction should depend vpon the tongue; and yet, O man, thou wilt not leaue thy vaine babbling.

who so keepeth his mouth and his tongue, the same keepeth his soule from troubles. In this sentence Salomon commendeth silence, and condemneth much babbling; the one necessarie and fruitfull, the other needles and hurtfull. To conclude, in speaking thou must vse a measure; yea sometimes it is good for thee to forbear profitable speeches; according to the example

ample of the Psalmist, I kept silence, yea euen from good words.

It should seeme by sundrie speeches of the same blessed Prophet David, that by much babbling, which is the peculiar exercise of the tongue, great mischief doth grow. For, not all in vaine, he saith thus; I said I will take heed to my waies, that I offend not in my tongue. I will keepe my mouth as it were with a bridle. Doe thine endeuour, O man, after his example, to temper thy tongue; so shalt thou bee sure to be found blameles of that vice, whereof thou art giltie.

3 A praier for the former vertue.

O Wel-spring of all vertue, teach vs how to frame our speech & communication to the glorie of thy name, the benefit of our brethren, & the comfort of our owne soules; wishing rather with silence to shew some

some point of wildome, than by rath talke and much babling to declare our doltish follie.

And forsomuch as we are taught by the mouth of Salomon, that a word spoken conuenientlie, and as iust occasion mooueth, is like apples of gold with pictures of siluer, thereby commending silence vnto vs, as a propertie praise-woorthie in the prudent, which must be kept as time and place requireth: we most humble beseech thee, of thy woonted clemencie and bountifulnes, which neuer denied or withheld anie lawfull thing required of faithfull suiters, to chalke out before vs a ready waie to that sober silence, which so often is commended in thy holie word, and so seldome vsed in the world.

Lighten our harts, and by the bright appearing of the sunne of knowledge, disperse and driue away from the eies of our minds, the mistie and palpable clouds of ignorance, that we may haue our feete
set

set in that right path, which may conduct vs vnto him, in whom we may learne a most notable and excellent lesson of silence, euen Christ Iesus thy sonne, who in all his sufferings, passions, and agonies; in all the villanies, reproches, and contumelies of his enemies, opened not his mouth, gaue not twite for twite, rebuke for rebuke, checke for checke: but like a sheepe before the shearer; or as a lambe led to the slaughter, put vp all these iniuries, and gaue his aduersaries not one fowle word.

In him we see the singular silence, which euerie Christian is bound in conscience to imitate and followe; though not so exactlie, bicause our Sauour was not attainted with sin, which poison hath infected our bodies and soules; yet proportionable, according to that measure of grace, which we haue recieued from aboue. Guide vs therevnto, ô mercifull Father, by the illumination of thy spirit, that framing our selues

M. j. after

after the example of thy sonne, the perfect paterne of all vertue, both morall and intellectuall, wee may please thine eternall Maiestie with our obedience, wherein thou art more delighted, than in anie burnt offering, or fuming incense. This and all other necessities towards the leading of a godlie life, grant vs for thy mercie sake, *Amen.*

The xxij. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

VNCLEANNES of life, although
it spring first of all in the hart, yet it
brancheth and shooteth out to euerie
member of the bodie. For the eies with
wanton looking, the tongue with vn-
chast talking, the lips with dishonest
kissing, the hands with filthy touching, the
bodie with beastlie abusing; and finallie
euerie limme, with committing wicked-
nes is beecome vncleane, and by that
meanes

meanes the whole life of man is a meere
muckhill of vncleannes. Wilt thou then
learne to reforme this offensue mischiefe?

Marke what I saie, and beare it in
mind. First of all labour thou to kill con-
cupiscence, which is a scyre and a greenous
sinne, yea such a sinne, that it ouergroweth
both the inward and outward man, filling
them so full of maladies and diseases, that
from the sole of the foote to the crowne of
the head, there is no sound place; concu-
piscence causeth such an vniuersall in-
fection. A hard matter it is to intermedle
therewith, and to ouercome it; neuerthe-
les keepe thy bodie in temperance and so-
bernes, and praie continuallie for the spi-
rit of mortification.

2 The ASSALT giuen by disho-
nestie, and vncleannes
of LIFE.

Man, as thou hast
the lordship and do-
minion of all things,
committed and put
into thy hands, so it
is thy part to take thy pleasure
M. ij. and

and harts delight, euen to thy full
satisfaction & contentment. What
shouldest thou need to feare the for-
bidding of fornication and adulte-
rie in the lawe? I will tell thee,
God shewed himseife too too seueare
and vniust, in giuing that com-
mandement. For, is it possible to
liue in such chastitie, as is prescri-
bed in scripture? No man, since
the creation, hath bene so honest
and vpright of life; but, in conside-
ration of his nature, which is car-
nall and fleshlie, hath bene assailed
with concupiscence and lust.

Art thou moze innocent than
Lot? He committed incest. Art
thou moze holie than Dauid? He
offended in adulterie. Art thou wi-
ser than Salomon? He transgres-
sed with the multitude of his
wives and concubines. Art thou
stronger than Samson? He was
too feeble to encounter with his pa-
ramour. So then, thou seest, O
man, that these men, being mirrors
of the world, for the rarenes of
their

their gifts and ornaments, were notwithstanding subdued and overcome with the spirit of iniquitie. And therefore make it not a matter of such conscience, to follow the lust of thine eie; and to satisfie the desire of thine hart. Dwest thou see a faire woman, and art tempted with the view of hir beautie? why serue thy feet, but to conuey thy bodie to the place where she is resident?

Wherefore hast thou a tongue, but to vtter and declare the passions of thy mind? What is the office of thine armes, and why were they giuen thee by nature, but to embrace thy beloved? The case standing, as it seemeth; thou shalt be gilty of the greater crime, and bewraie the more follie, in offering to resist the motions of concupiscence, to the fulfilling wherof thou hast sundrie bodilie abilities; than in accustoming thy selfe ordinarily to the same.

Cut, a point; what is carnall

¶ 19. 10.

plea=

pleasure, but a naturall disposition, and inclination bred in vs, even in our cradle and infancie: One beast desireth the companie of another; so is it among birds, so is it among fishes, so is it among serpents, vermine, and flies. Why then shouldest not thou, O man, which hast all things in subiection vnder thee, enioie as large libertie; naie, another maner of priuilege?

As I giue thee counsell to followe and content the lusts of thine eyes and heart; so I wish thee to vse thy weapon like a man, that if thou be iniuriouslie abused, thou maist reuenge thine own wrongs, without appealing to anie magistrate or iudge. And if it so fall out, that thou maist not take vengeaunce in thine owne cause, procure notwithstanding one or other to do that, which thou desirest to haue dispatched.

For, no lawe is so streight, but it may be mitigated with a gift: no statute so rigorous, but it may be appea-

appealed with a bribe: no penaltie so great, but there may be meanes found to paie it. And therefore, the fulfilling of thy mind vpon thine enimie, is a felicitie aboue all felicities, and such a thing, as thou must not sticke to run through fire and water to bring it to perfection.

What though thou haue carnall knowledge with thousands: what though thy hands haue shed much blood: Is it such a heinous matter: Dispensations or pardons may be granted from princes, by friendship and other meanes: as for the eyes of God, whome a companie of prophane people, possessed with the spirit of lieng, tearme the searcher of hearts and reines, and the ouerseer of all men in their trade of dealing: I saie he is otherwise occupied in heauen, in the gouernment of his celestiall hierarchie, and hath no leisure, neither once vouchsafeth so much to abase himselfe, as to marke and note the behauiour of men vpon earth. And

M. iiij.

there=

theretofore followe my counsell, if thou wouldest be at rest; for then ensueth quietnes of mind, when the heart hath his desire.

3 A praier against the
former vice.

O Most iust iudge, and righteous rewarder of iniquitie: wee beseech thee to haue mercie vpon vs miserable wretches, plunged ouer head and eares in the puddle of pollution, and by stretching out thy right hand of sauing helth, to drawe vs out of the clammie claie of corruption, wherein we sticke fast euen to our vtter ruine and decaie, except thou of thy goodnes and fauor vouchsafe in time to rescue vs, and of thy free beneuolence set vs at libertie, and purifie vs by the spirit of sanctification; that wee may auoid the traps of Satan, and approch to thy holie temple in newnes of life and regeneration.

Giue vs grace, good Lord, to followe

Iowe the whole some admonition of blessed Paule, exhorting vs to be so farre from fornication and all vncleannes, that it be not so much as once named among vs, much lesse committed: knowing this, and being well assured therof, as the faithfull of their saluation: that no whooremonger, nor vncleane person, hath anie inheritance in the kingdome of Christ: but shall be excluded and shut out, as iudged to haue their portion in the lake which burneth with fire and brimstone, which is the second death: the iust reward of all such as delight in the works of darknes.

Heare vs, most mercifull Father, making our mone vnto thee, without whom all the world, and euerie thing therein contained, is a verie sinke of vncleannes: and assist vs with thine holie spirit, that by the vertue thereof, we may mortifie our earthlie members: namelie, fornication, vncleannes, inordinate affection, filthie fleshlines, euill concu-

M.v.

piscence,

pilence, and whatoeuer setteth
 shoulder against thine holie lawe,
 which ought to be our onelie dire-
 ction, in leading an holie, honest,
 chaste, and cleane life. This grace,
 good Lord, and all other graces ne-
 cessarie for our soules health, wee
 beseech thee to grant vs, for our Sa-
 uiour Iesus Christs sake, *Amen.*

I S. BARNARDS golden
 sentence of the vertue
 following.

AN honest and cleane life is that,
 which we commonlie call continen-
 cie. By this chaste continencie, or continent
 chastitie, all the defilings of lecherous dis-
 honestie are cleansed, and quite washed
 awaie. By this vertue, honest and cleane
 continencie, the bodie is bridleed, and kept
 short from gadding after the deadlie de-
 lights of the flesh. He that committeth
 carnall filthines, offendeth against his
 owne bodie, spoiling it of a speeciall honour;
 & disgracing it with reprochfull shame;
 in that he taketh the member of Christ,
 and

and maketh is the member of an harlot.

It is not my meaning onelie, that wee should forbear from a sinne so abhominable; but also from all pleasure and delight of the flesh. For the holie Ghost will not tarrie there, where anie uncleannes resteth. Furthermore, that honestie or continencie of life, which hunteth after the praise of men, hath no reward at Gods hands. And therefore it is needfull for vs to haue a pure and undefiled intent or purpose, whereby our minds may come to please God, and be able also to cleaue fast vnto him.

To cleaue fast vnto God, is nothing else but to see God; which is granted onlie to such as be cleane harted. And truelie, then is the vertue of continencie perfect, when wee liuing together with our neighbours in the unitie of faith, keepe our selues from committing sinne & wickednes, not for feare of punishment, or for desire of mens commendation; but onelie for the loue, which we beare to God, vnder whose safegard wee rest: because continencie is not able to withstand the mightie and manifold assaults of the tempter,

*tempter, vnles it be defended and under-
shored with his grace.*

2 The REPVLSSE giuen by ho-
nestie and cleannes
of LIFE.

O Man, looke into the
glasse of Gods most
holie word, and thou
shalt see from the be-
ginning to the en-
ding of the same, what terrible
threatenings, maledictions, and
cursses, are thundered out against
all vncleane persons: contrariwise,
what benedictions and blessings
are promised to the obedient obser-
uers of the lawe.

The Lord himselfe, by the mouth
of Moses, saith vnto his chosen
people the Jewes; and vnto thee,
O man: If thou walke in mine or-
dinances, and keepe my comman-
dements (meaning indeed, if thou
abhorre idolatrie, breake not my
sanctified sabboths, honoz thy su-
periors, leade an honest & cleane
life,

life, be true not thy vessel, which was given thee pure and vnpolluted) I will send thee raine in due season, increase of thy land, fruits of thy trees, plentifull thyrsing, an abundant vintage, quiet dwellings, vniuersall peace, sound sleepe, victorie ouer thine enemies; I will be thy God, and thou shalt be my seruant.

On the other part, if thou neglect the keeping of the Lords lawe, looke for none other reward, but the contrarie curses to these blessings. And therefore, O man, if thou wilt liue in Gods fauour, and auoid the heate of his wrath, take heed how thou acquaintest thy soule with sin, which stingeth vnto death, if it obtaine place to enter.

Not without great cause is vncleannes cried out against in the scripture, and most horrible punishments denounced against it, that thou mightest be terrified, and become fearefull to fall into such a foule offence. Now but looke vpon
the

the curssed waters, which the adulterous woman, in the tyme of Moyses lawe, was enioined to drinke; whereby hir bellie most irkesomlie did swell, and hir thigh rot, as it hang vpon hir bodie; to declare that God is highlie displeased with such filthines.

An example of his indignation against his peculiar people, thou maist see in the scripture, & learne to detest all vncleannes, speciallie that beastlines of the flesh. The Israelites abiding in Sittim, began to commit whoredome with the daughters of Moab; wherevpon they grewe to be idolatrers and image-worshippers, contrarie to that which they were commanded. What followed? Were not all the heads of the people commanded to be hanged against the sunne? And were not Samrie the Israhelite, and Cosbie the Madianite, both of them descended of honourable houses, thrust through euen in the verie committing of carnall lust and
vn-

uncleannes, with the iaueling of
Phinees, the sonne of Eleazar.

If examples may withdraue thee
from doing such wickednes, thou
hast store of them in the scripture:
if precepts and admonitions, thou
canst not so soone open Gods booke,
but thou shalt find plentie for thine
instruction and learning. If nei-
ther of these can worke with thee,
but that thou continuest at a staie;
O then woe be to thee, O man: for
thou art sold ouer vnto sin, and
there is little or no hope of thy re-
couerie.

Consider the words of Saint
Paule, and imprint them in thy
memorie: the same counsell that he
gaue the Corinthians, I giue thee;
not to be an idolatrer, not to be a
murmurer, not to be lead by lust,
not to be a drunkard; and to con-
clude, not to be a fornicator, or un-
cleane person. The same Apostle
else-where, vseth words well wor-
thie to be marked and remembred.
Knowe ye not (saith he) that the
vnrigh-

vnrighteous shall not inherit the kingdome of God: Be not deceiued: neither fornicatozs, noz idolaters, noz adulterers, noz effeminate, noz abusers of themselues with man-kind, noz theues, noz couctous, noz dzonkards, noz reuilers, noz extorcioners, shall inherit the kingdome of God.

Heere thou seest, O man, all vncleannes condemned. Thou seest also how the woꝝkers of wickednes are rewarded. And therefore, followe the good aduise of the same Apostle, to keepe thy vessell pure in holines, and by no meanes to make thy members the members of an harlot, seing thy whole bodie is appointed to be the temple of the holie Ghost, where he will not bouchsafe to dwell, if thou sufferest the same to become filthie and vncleane.

3 A praier for the former vertue.

O Father of mercie, and God of all consolation; we most humblye

blie beseech thy diuine Maiestie, to giue vs grace to take heed to our selues, that wee exceede not the bounds of honestie, nor keepe companie with such as are counted dishonest and lewd liuers; by whose euill example, all good inclination naturallie grafted in vs is choked, godlie motions pliable to Christian purposes peruerter, the whole course of our life corrupted, our vertues blemished, our vices cherished, our bodies abused, our soules defiled, and thy glorious name dishonoured.

Powre into vs the spirit of chastitie, which abounded in Ioseph; which ouerflowed in Susan; that being therewith harnessed, as with complete armour, wee may gainstand, repell, and award all the blowes of temptation, sent from Satan the prince of this world, to assault vs, and with sundrie subtil and sugred assaies to circumuent, and vndermine vs, to the end we might, by his malicious meanes, pollute
our

our vessels with the dregs of filthines; which thou, ô Father, hast commanded vs to keepe holie and vndefiled, for thy selfe to inhabit and dwell in.

Mortifie euerie member of vs, both inward and outward, with the sword of thy spirit, which is thine eternall word, whereby we may be sanctified, and withdrawne from all kind of affections sauouring of vncleannes (than which nothing is more odious and abominable in thy sight) and not like the Scribes and Pharises, scowre and clense the outside of the cup or platter, leauing the inside furd as it were with filthines: but washing and wiping euen our verie hearts from euill thoughts, our mouthes from lewd speech, our eies from viewing vanitie, and all the parts of our bodies from stinking nastines; that being cleane within and without, we may in due time approach to thee, ô God, and see thee face to face: which grant we beseech thee for his sake, whose

whose bloud hath made vs cleane,
euen Iesus Christ thy beloued son,
and our blessed Sauour, *Amen.*

The xxiiij. Combat.

I S. BARNARDS golden sentence of the vice insuing.

LECHERIE or uncleane life is a
mightie prince of the spirituall and
inuisible Aegypt, riding in a chariot or
wagon of foure wheeles: namelie, bellie-
cheere, fleshlie lust, costlie brauerie, and
drowlines. This wagon is drawne with
two horses: the first prosperitie of life, the
second plentie of all things. These two
horses are ruled by two riders: the first
lasie idlenes, the second faithlesse care-
lesnesse.

For plentie breedeth idlenes, and ac-
cording to the Scripture, the prosperitie of
fooles is their owne destruction; for none
other reason doubtles, but bicause it ma-
keth them secure and retchles: insomuch
that when they shall saie, Peace, peace, all
is

is well, and there is no aread of danger; then, euen then shall they be ouertaken with a sudden overthrow. These two riders haue no spurres on their heeles, nor whips in their hands; nor anie such like thing to driue the horses withall: but in stead of them, they vse a canopie to cast a shadowe, and a fan to gather wind withall. This canopie is dissimulation, casting a shadowe against the scorching heate of cares.

For it is proper to a soft, tender, nice, and delicate soule, euen to dissemble and be ashamed of necessarie cares; the parching heate whereof that they may not feele, they hide themselves under the shrowd of dissimulation. The fan is franknes or spend-all, gathering the wind of flatterie. For bawdie and lecherous persons are verie franke and free, sparing for no cost, and buieng wind for gold at the eares of flatterers. This boiling lust of lecherie riseth of a wicked and lewd cause; and trulie, vnles it be presentlie quenched and quailed, it will suddenlie overswaie all the bodie, set it on fire, and burne it. At the first it tickleth the flesh a little
with

with touching; afterwards it poisoneth the mind with filthie delight; & last of all, by consenting to sinne, and willingnes to worke wickednes, both bodie and soule are subdned and ouercome.

2. The ASSALT giuen by filthie LECHERIE.

O Man, neuer cast this stumbling-blocke before thy conscience, that lecherie is a deadlie sin, and deserueth damnation. Why maiest thou not without anie remorse or care, vse thine owne bodie to thy harts delight? Such pleasures as are ordeined for thee to possesse and enioie, it is reason thou shouldest, without let or hinderance, haue them in fruition. Hast thou opportunitie of time, and due season to serue thy desires? Take it then, & neglect not such conuenient offers. For time passeth, and it hapneth in an houre, that hapneth not in seven yeare.

The

The eie must be satisfied with seeing, the eare with hearing, the tong with talking, the lips with kissing, the armes with embracing, and other parts of the bodie must haue their due recreation; otherwise, vnquietnes will insue to the disturbance of the verie heart, with melancholie & madnes. Manie haue bene busie to hydle their lusts and fleshlie affections; but they haue ben glad to giue ouer their enterprize. For the concupiscences of the heart are wild beares to bind, and fierce monsters that refuse to be tamed.

That which is naturall in thee, O man, and not dishonest, seeke not by sinister meanes to suppress; and take this lesson for thy learning, that to vndertake the maistering of such motions as are bred in thy bones, and will neuer be rooted out of thy flesh, is to wrestle with the wind, and to cast water into the sea. Againe, be perswaded by counsell and reason, if thou be wise and prudent.

prudent. For the lust of bodie is neither to be discommended, nor yet condemned; though some both rashlie and falslie lash out lies, saying, that it is a sin which shuttereth thee out of heauen. That can not be so. For can any creature see further into the nature of things, than the creator himselfe? But the creator himselfe would not prohibit or forbid thee, O man, the pleasure of the flesh in carnall copulation, which a companie of dizzards call the sin of lecherie, when in deed it is no sin; because it beginneth with loue, and endeth with repentance: and therefore why should anie one beside him, attempt to perswade, or exhort thee to the contrarie?

It is certaine, that God denied not that delight vnto thee, because he gaue no expresse commandement to forbear it: and he allowed it, because he suffered the same to be enioied before-time, euen in the beginning: he permitted and misliked it not, but rather thought it verie

verie needfull and conuenient, that man should haue his peculiar delectation with his woman, as well as other creatures in their proper kind; or else he would not haue made them hee and shee in the generall creation.

And therefore, O man, esteeme it no matter of conscience to vse thy bodie to pleasure, and to satisfie thy flesh, when it is kindled and set on fire with the concupiscence and lust of that which it liketh and lo-ueth. For to doe otherwise, breedeth a pensiuenesse and molestation of mind, and a disquieting of euerie member.

3 A praier against the *former vice.*

O Almighty God; we, euen we, who a long time haue sate in the seate of sinners, followed the trace which we found fore-troden, and set our selues aworke in dooing diuers things vterlie against the
lawe

lawe of thy commandements, doe heere humble and throwe downe our selues, vile dust, ashes, and woormes-meate, at the footstool of thy mercie-seate, beseeching thee to pardon all our misdeeds and follies past, at the greatnes and greuousnes whereof, we quake and tremble; to banish them out of the borders of our hearts, where they haue harbored long, and to put new tenants in possession, euen cleane thoughts, holie talke, honest deeds, and whatsoeuer else may stand with the credit of Christianitie.

O Lord, giue vs not ouer to the lusts of the flesh, least through frailtie and want of grace, we commit sinne with greedines, and so denieng thee in our liues, whome wee professe with our lips, heape vpon our owne heads hell and condemnation. Let not lecherie keepe vs in bondage, o let not so ouglie and deadlie a sin reigne in our mortall bodies, let it not take roote in vs, o let it not bloome and blossome in

N.j.

our

our earthlie members, least we bur-
gening and growing like ranke
weeds, bring forth in fine the fruits
of endles confusion.

A detestable vice it is, ô Lord, we
knowe right well ; the dangers
therevpon depending are deadlie,
the miseries lamentable, the tem-
porall plagues irkesome, the eter-
nall torments vn sufferable, all
which considered, with the dread
of thy iudgement, oftentimes exe-
cuted with sudden vengeance ; shall
we be so gracelesse, as to make our
bodies brothell-houses of Satan, ca-
ges of vncleane birds, nests of vene-
mous serpents, and indeed verie
dens of diuels ? O God forbid ! De-
liuer vs, sweet Lord, from this des-
perate downe-fall, hold vs vp with
thy hand, that we stumble not, and
at all assaies assist vs with thy spi-
rit, that thereby as with a sharpe
sycch, wee cutting in peeces that
poisonfull scorpion lecherie, may
not feare hir sting anie more, which
woundeth vnto death. From this
Anne,

sinne, and all sinnes noisome to our
soules and bodies, set vs free for thy
mercie sake, ô almightie GOD,
Amen.

I S. BARNARDS golden
sentence of the vertue
following.

VNspotted CHASTITIE is the
onlie iewell, which in this mortall life
representeth vnto vs a certaine state of
eternall glorie. Vnspotted chastitie is the
onlie thing, which at the solemnities of
marriage setteth before vs a forme of
that blessed countrie, where wee shall not
marie, nor be married: giuing vs in this
our earthlie booth a prooffe of that same
celestiall conuersation, which wee shall
lead in the life to come with the Saints.

This vessell which we beare about is
bricke, fraile, and manie times in danger:
howbeit chastitie keepeth and preserveth
it for sanctification; yea like most sweete
smelling balme it perfumeth our carca-
ses, making them trim and sauourie, as if
they were seasoned with the purest spice.

Vnspotted chastitie brideleth the sen-
ses,

N. ij.

ses, and snaffleth the lims, least otherwise they might scke in idlenes and ease, run a rioting after lewd desires, and beecome ranke and rotten with the pleasures of the flesh. But yet for all this, chastitie, how beautifull & amiable so ever it seeme in shew, is nothing woorth, without charitie: it is of no value, of no price, of no estimation, void of credit, merit, & desert. And no maruell. For without charitie what good thing can be undertaken, had, or obtained? Faith: yea but that auaileth little, though it mooue mountaines. Knowledge: yea but that profiteth little, though it speake with the tongues of men and angels. Martyrdome: yea but that helpeth little, though I offer my bodie to be burned. Chastitie void of charitie, is a lampe lacking oile. Take awaie oile, & the lampe is not lightsome: take awaie charitie, and chastitie is not delightsome.

2 The REPULSE giuen by vnspotted CHASTITIE.

QMan, I would not haue thee ignorant what thy reward shall be after this life.

life. For if thou liuest chastlie and
hollic, thy ioie and happines shall
be euerlasting : if dishonestlie and
swickedlie, thou shalt haue thy por-
tion in eternall torments of hell-
fire. Furthermoze, it is meete also,
O man, that thou endeuour to liue
the moze chastlie, because thou
canst not tell how soone the accep-
table time of grace and repentance
will passe awaie.

And although God in the begin-
ning of the world, made man and
woman, to keepe companie, and the
one to take pleasure of the other,
yet thereby it was not his godlie
meaning to approue or allow li-
centiousnes of life, but rather to e-
stablish and confirme matrimonie
vpon earth, that such as had not
the gift of virginittie and chastitie,
might with safetie of conscience
presume vpon that present remedie
of marriage, which the Lord in his
own person ordeined & established.

As for the filthie sin of lecherie,
fornication, or adulterie, none may

R. iij.

be

be so bold as to commit them, for feare of perill following here vpon. And that it is no light sin to defile thine owne bodie, learne by the words of the Apostle. For dwest thou not marke, O man; or dwest thou take that for a vaine toie, which S. Paule speaketh to lecherers, & iusters of strange flesh? Flie fornication my brethren (saith hee:) for euerie sin which a man committeth, is without the bodie, but he that playeth the fornicator; offendeth against his owne bodie.

If thou esteemest this for a thing of naught, listen vnto that which will make thee lament and weepe, if thou hast any drop of grace in thy hart or entrailes; Neither adulterers, nor fornicators, nor abusers of themselves with mankind, shall inherit the kingdome of God. Againe, the same Apostle setting downe a rabble of fleshlie works, doth not omit this filthie vice, and concludeth as before, saying: The works of the flesh are
adulterie,

adulterie, fornication, vncleannes, wantonnes, wrath, strife, enuieng, murderers, gluttonie, drunkennes, and such like; of the which I told you befoze, & tell you now againe, that euen they, which doe such things, shall not inherit the kingdome of God.

And yet further in this matter, he spareth not to expresse his mind else-where, saieng: As for fornication and all vncleannes, let it not be once named among you, as it becommeth Saints; neither filthines, neither foolish talking, neither iesting, which are not comelie. And why? Because no whozomonger, neither vncleane person, &c. hath any inheritance in the kingdome of Christ, and of God.

To conclude therfoze, I put thee in memorie of the sentence of S. Iohn, describing the holie citie of God, new Ierusalem, and the glorie of the same, into the which he affirmeth flatlie, nothing that is vncleane shall enter: for without

N. iij.

shall

shall be dogs, inchanters, whoze-
mongers, murtherers, idolatrer,
liers, and such like.

By these contraries, O man, and
their reward, thou maist iudge
what a pretious thing it is to
keepe thy bodie chaste, to liue ho-
nestlie, soberlie, and acceptablie be-
fore God and men, that thy wal-
king may be after the example of
Christ Iesus thy sauiour, whome
if thou imitate and followe with
vnfeigned affection, thou canst not
do amisse.

3 A praier for the for- mer vertue.

O Eternall G O D, Father of our
Lord Iesus Christ, who by the
mouth of thy sonne our Sauour
Iesus Christ, hast told vs of three
kinds of chastitie: the first natural-
lie ingrafted, the second artificial-
lie procured, and the third celesti-
allie obtained; ech one whereof
shooteth at a certaine marke, is vn-
dertaken

dertaken for a speciall end, and riseth of some materiall cause; as of infirmitie, necessarie policie, and desire to serue thee with free libertie; which is a verie beneficiall kind of chastitie, drawing with it the complete and full dutie of Christianitie; wee craue of thy gracious goodnes the entire practise & perfect vse of the last, holding our selues content with the bare knowledge of the second and the first.

Also most mercifull Father, because this is the chastitie, which proceedeth from thy diuine influence (in comparison whereof, the two former are but flourishes as it were and shadowes) which manie of thy Saints haue imbraced for the kingdome of heauens sake, that being furthest off from all transitorie concupiscences, of seeing, hearing, smelling, tasting, and feeling, they might be the neerer to true & eternall felicitie, which is then most likelie to be obtained, when we renounce the world, and all trifling

N.v. vanities.

vanities.

Therefore, euen therfore, ô Lord,
euen for the participation of thy
kingdome, and the ioies thereof,
whereat thy Saints haue directed
their liues, by the iust line and le-
uell of vnspotted chastitie, keeping
their vessels pure and sanctified for
the honorable seruice whereto they
are appointed: wee craue at thy
hands the selfe-same ornament and
rich ouch of innocencie, the selfe-
same iewell of spotlesse virginitic,
the selfe-same tablet of true tempe-
rance: that treading the trace which
they trode, and not mistaking our
aime giuen vs by their good exam-
ples, we may obtaine the reward of
our chastitie; euen the white siluer-
like glistering robes of Saints and
angels, with them to liue euerla-
stinglie and world without end, in
the heauen of heauens, where-
to hee bring vs speedilie,
that bought vs deer-
lie, Amen.

The

The xxiiij. Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

WHORDOME of the hart, or
inward fornication is nothing else
but concupiscence, which busieth the
mind with unlawfull desires, and poisoneth
all the lims of the bodie with venemous
baits. Hereof springeth itching of
the eares, wanton winking with the eyes,
pleasant smelling with the nose, delicate
and curious tasting with the tongue; finally,
a marvellous nicenes of all the senses,
wherewith the whole man being altogether
ouergrowne, is no more a vessell of
sanctification, but rather a tumbrell of
all abomination.

That this whordome, though it be priuie;
and this fornication, though it be secret; is
odious in the sight of God, and flatlie forbidden:
harken, o man, to the wisdom of
the holie Ghost, & learne how dangerous
an infection it is. S. James saith, that God
tempteth

tempteth no man to wickednes, but it is the worke of concupiscence, which bringeth forth sinne, and sinne when it is ripe, ingendereth death. So that in respect of Gods iustice and righteousness, betweene inward fornication and outward, there is no difference touching the punishment; albeit in the cies of man the ods is farre unlike.

And therefore in consideration of the danger depending thereupon, and fore-seene by the wisdom of God, thou art thus taught out of Gods booke, not to gaze on a maid, least thou be allured to lust after that, which is pretious in hir: not to looke narrowlie upon a womans beantie, least thou be intised to wantonnes and daliance, when loue is once kindled, and flameth like a fire. To conclude, abhor this sinne, ô man, so much the more, bicause Christ himselfe hath auouched, that *Whosoever lusteth after a woman, so worke wantonnes, & commit follie with hir, hath plaid the adulterer in his hart, and by that meanes is fallen into the gilt of fornication.*

2 The ASSAULT giuen by inward
fornication, or whoredome
of the hart.



Oman, if thou hast
anie light of reason,
any sparke of iudge-
ment & vnderstan-
ding, tell me this in
conscience and truth; if hee that
consenteth to lust in his heart, and
committeth not the actuall deed of
concupiscence, offend in such sort
as to deserue damnation? I thinke
no, and I will auouch no lesse than
I speake. For, why should he that
conceiueth a thing in his mind,
and putteth neither hand nor foote
to the accomplishment of the same,
be iudged an offender. All lawe is
against it, all equitie disalloweth it,
conscience misliketh it, and iustice
will not agree vnto it.

If thou see a faire house, a beau-
tifull woman, a fruitfull vineyard,
a pleasant garden, and wishest in
thine heart to haue reall possession,
not

not giuing the attempt by anie outward action apparant to the eie of thine inward lust, who shall be so bold as to come forth, and accuse thee of offence? If thou canst be charged with no misdeed, why shouldst thou be counted guiltie? if void of crime, why condemned?

Followe my counsell therefore in this manner and forme as I set it befoze thee. Dost thou see hir whome thine eie highlie pleaseth? Is she a Gentlewoman, is she so manie degrees aboue thy base estate, that all and the onelie delight which thou art like to haue by hir, is in viewing hir amiablenes? Well, content thee therewith, and feed thy fantasie with a firme and fast fixed conceipt of hir fauour; let hir be deeplie imprinted in thy thought and cogitation, and suppose thou hast by hir as much pleasure and voluptuousnes, as by a meaner woman.

For, where action is hindered by occasion of some circumstance, there

there cogitation may haue libertie to run at randon.

And though the members of thy bodie, by instrumentall touching may not be admitted to doe their office; yet it shall be free for thee to feed thy swanton eie, to suffice thy ticklish fanisie and vnbrideled lust. Spare not so to doe, for it is no offence; the secrets of thy soule are knowne to none but thy selfe, and therefore none being able to accuse thee, thou shalt need none to excuse thee.

3 A praier against the *former vice.*

O Almighty and eternall God, forsomuch as we are led by the priuie and vnspied desires of our corrupt harts, into manie an outrageous and ouglie sinne; naie rather floong head-long into full seas of most accursed crimes: for that they are the sparkles, whereby the flames of manie a soule abuse are kindled,
which

which also gathering force by degrees, must needs in time violently burne, according to the wise sentence of Salomon, that no man can carie fire in his bosome, & his cloths vnsindged; nor go vpon hot coles, and his feete vnblistered: therefore we beseech thee, gard vs about with thy grace, against this spreading poison.

O suffer not the soules of thy seruants to become sinks of vncleane lusts, by whose noisomnes whatsoever portion of thy spirit we possesse is quenched, and all goodnes vtterly consumed. Let not vs, whom thou hast vouchsafed to partake the fruits of thy deerlie beloued sonnes death and passion, serue like slaues vnder the banner of the flesh. For what an intollerable apostasic and reuolting were that, to forswear and renounce the truth of the promise, which we made to thee in our baptisme; that we would forsake the diuell, the world, the flesh, with all the pomps, vanities, and abominations

minations of the same? Out alas! better had it beene for vs neuer to haue beene borne, than to be conuincd and found guiltie of such an vnardonable trespas.

And therefore Lord, for that loue sake, wherewith thou so louedst vs, being thine enimies, that thou gauest thine onelie begotten sonne to die for our iustification; for that loues sake keepe vs in the due execution of thy will, in obedience to thy lawe, in reuerence and dread of thy commandements, in loue of thy mercie, in feare of thy iudgements, and finalie in mindfulness of death: so shall we be sure, not onelie to mortifie and kill all the lusts of vncleannes, but also to walke before thee with a pure hart; which grace, ô God, grant vs, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

WILT thou learne, ô man, what
inward chastitie and cleannes of
hart

hart is; then consider the contrarie, that by the vilenes of the one, thou maist learne the excellencie of the other. It is natural-
lie grafted in euerie reasonable creature, to fancies the best things, and still to couet more, though he haue enough: yea, suppose that whatsoeuer he hath, be pure and good; yet so rauenous are his desires, and so insatiable his hart, that he thinketh better of other mens, than his owne. For doubles it is a thing vnpossible, to redder & tie in concupiscence, or to appoint it much or little, till it be satisfied, till it be filled, till it haue got wherewith to be contented. As for example. He that hath a faire wife, wisheth a fairer in his hart, and is bewitched with a wanton eie. He that goeth gorgeous and gaie, setteth his mind vpon costlier and braver attire. He that swimmeth in wealth, hunteth after more, repining at him that is richer. The monie-monger will neuer saie, I haue enough. The whooremonger will neuer saie, I haue enough. The bloud-thirstie murtherer will neuer saie, I haue enough. The ambitious vain-glorious man will neuer saie, I haue enough: and so of the rest.

What

What is the cause of this insatiableness, which hath no end, which hath no botome? Euen an uncleane hart, a corrupt hart, a defiled hart, an unchast hart, which runneth a whoring after other mens goods, & will in no wise be content with his owne. A cleane & pure hart is the dwelling-house of Christ. In such a hart reason is so far fro error, that it agreeth with mans will. For mans will loveth such a reason, and such a reason mans will. Let thy will be void of uncleannes, bicause right reason alloweth such a will.

Cleannes of hart causeth quietnes of conscience. For if the hart be chaste, the conscience is not troubled; bicause such chastitie and cleannes is a mortifieng of the earthlie members, a taming, a bringing downe, and a keeping under of corrupt affections, which are the torches that set the rowe of euill deeds on fire. To the cleane harted, blessednes is promised; to the uncleane harted, cursednes is threatened: the one shall dwell in the Lords tabernacle; the other in the diuels dungeon: the one shall rest in Gods holie hill; the other in the vallie of death: the
one

one shall liue with the Lambe euers-
lastinglie; bicause they are chaste virgins:
the other with the Gote (Satan I meane)
bicause they are ranke harlots.

2 The REPVLSSE giuen by in-
ward CHASTITIE, or
vndefilednes of
heart.

O Man, thou art a gre-
uous offender, if thou
keepe not the chasti-
tie and virginitie of
thy soule. For marke
what the authoz of perfection, in-
nocencie, and cleannes vttereth in
the Gospell; whosoever (saith he)
looketh vpon a woman to lust after
hir, he hath committed fornication
with hir alreadie in his heart.

To the contrarie whereof, that
patient man Job hath this speeche;
I haue made a couenant with
mine eies, that I should not so
much as thinke vpon a woman.
For how great a portion shall I
haue of God from aboue, and what
inheritance

inheritance of the almightie from on high? Is not destruction prepared for the wicked, and some strange thing for the workers of iniquitie?

Furthermoze, if there were not deadlie danger, even in concupiscence of the eie and the heart, it is not like that he should haue burst out with vehemencie into these speeches; If mine heart hath walked after mine eyes, if it hath bene deceived by a woman, or if I haue laid wait at my neighbours doze, then let my wife grind vnto another man, and let other men lie with hir.

It is good for thee therefore to haue the petition of the Prophet Dauid alwaies fresh in memorie: O Lord turne awaie mine eyes, that they behold not vanitie. Embrace the wholesome counsell of wise Salomon, Lust not after a womans beautie in thine heart, least thou be taken with hir faire looks.

Moreover

Moreouer, if it were not so, that the verie thought of consenting to wickednes did not displease the Lord thy Creator, this sentence of the Prophet Esai had neuer been vttered; Awaie with the euill and wickednes of your thoughts from my sight. Againe in the Gospell, the Lord bleth these words to the Pharises; why doe ye thinke euill in your hearts? Neither would the blessed Apostle S. Paule haue spoken in this manner; Their thoughts accusing or excusing one another, at the day when God shall iudge the secrets of men, according to my Gospell.

Among manie vices, which Iesus the son of Sirach reciteth, exhorting vs therewithall to be ashamed of them, he omitteth not looking vpon another mans wife, being manie trifling words with a maiden, or standing by hir bed-side; because they be as it were ladders to clime vp to greater mischiefs, and therefore ought most aduised-
lie to

lie to be shunned.

To knit vp my meaning in breuitie, O man, I would haue thee walke after the example of Christ in holines and innocencie, not deluding thine owne soule with anie false and lieng persuation of the diuels suggesting; as though it were the actuall deed, which displeased Gods maiestie, and that thy thoughts and cogitations are not to be called to a reckoning.

I tell thee, O man, that as the sunne ouer-looketh all things with his cleerenes; so the Lord seeth into the verie secrets of thy heart. No thought may escape him, no imagination be hidden from him, no word be vknowne to him, neither anie deed, though neuer so closelie wrought, shie from before his face.

How then canst thou deceiue him, who will not be deceiued? Or how darest thou conceiue, that thou hast shifts to ouer-shote the Lord, before whome thy heart and reines stand starke naked and discovered?

Beware

Beware therefore, O man, of inward lusting; for euen therby thou fallest into the transgression of the lawe, and (if Gods mercie doe not refozme thee) standest in state of damnation.

3 A praier for the former vertue.

O Almighty & euerlasting God, we fall on our faces at the feet of thy Maiestie, before whom our harts are as bright as glasse, so that thou seest euen the smallest spot & staine of the same, much more the great blemishes, which are not to be hidden; beseeching thee, that whereas we haue started like broken bowes, from the fealtie where-to we sware; and haue most lewdlie and looselie followed the libertie of our lusts, committing against thee such sinne and iniquitie, as thy blessed Apostle S. Paule admonished vs ought not once to bee named among vs; to pardon that
is

is past, and to accept our present humiliation and repentance, in token of a full purpose to lead a godlie and reformed life hereafter.

Which that we may the better doo, for that of our selues we cannot so much as conceiue one good thought; much lesse vtter one good word, or exercise one good deed; we craue at thy bountifull hands an vtter rooting out and supplanting of all concupiscence in vs, wherby we are drawne to sinne, as it were with cartropes, and intangled therein as flies in a spiders cobweb. O kill all vncleannes in vs, quench it quite, put out the heate thereof vtterlie by the working of thy spirit; that being purged within from all pollution & filthines, we may become new creatures, addicted to the true seruice of thee, and enamored with the glorie of thy name.

Sowe in vs most plentifullie the seed of a cleane hart, which may foster and cherish with the heate therof godly & Christian thoughts,

O.j.

holie

holie & honest affections, pure and vndefiled consultations, that the fountaine and well-head of our nature being void of vncleannes, all the appurtenances of the same may be cleane and vntained: remembering the saing of Christ our Sauiour, that nothing defileth a man, but that which breaketh out of a man; meaning the hart, which is a treasure of things good and bad. This grace, and all other graces necessarie, bestowe vpon vs for thine infinite mercie sake, ô almightie and euerlasting God, *Amen.*

The xxv. and last
Combat.

I S. BARNARDS golden
sentence of the vice
insuing.

TO loue this world is a double madnes; first, bicause it is variable and deceitfull: secondlie, bicause it is but the place of our pilgrimage. This world passeth

seth awaie, and the glorie of the same dieth in a moment : therefore to loue this present world is a varietie of vanities. This world & the glory of the same, is like a star, which glittereth in the firmament, and with a sudden glasse looseth his light. It is like a sparke of fire, which is quicklie quenched and turned to ashes, and therefore to loue this world, or the pomps thereof, is a woonderfull follie.

Consider thine owne state, ô man, the miseries thereupon depending, and the uncertaintie of thy best i:ies, the shortnes of thy life, and the unknowne comming of death : consider these things well and throughlie, so shalt thou soone see in what a phrensie he is that loueth the world. Tell me, I praie thee ô man, what is become of all the louers of this world that lived in former ages? There is nothing left of them but dust, ashes, and woormes meate. Weigh well what they haue beene, and what they are, euen men as thou art. They haue eaten and dronke, they haue laughed and made merrie, they haue enioied all the pleasures of this world, they haue spent their life-time in peace and harts-

O. ij.

ease

ease, but what is befallen them now?

Are they not gone to their long home, euen their graue, in the verie twinkling of an eie, waiting for a second doome, much more terrible by a thousand degrees, than this temporall iudgement, that hath passed vpon them? What doth vaine-glorie auaile, flitting ioyes profit, worldlie pompe warrant, fleshlie pleasure delight, deceifull riches helpe, great kindred comfort in such a case; albeit these are the speciall things for whose sake men loue this present world? After laughing, come lamenting; after pleasure, paine; after prosperitie, miserie; after delights, torments: if not in this life, yet in the life to come. And therefore what wise man would loue the world, vnles he will needs be at defiance with God, & lose his owne soule?

2 The ASSAULT giuen by the
loue of this present
WORLD.

O Man, cast thy rouing
eyes round about thee,
and take a view of this
present world, whereof
thou

thou hast the lordship & dominion. Awake before thee, behind thee, above thee, beneath thee, to the right hand, and to the left; and tell me in truth and conscience, if any thing can be more beautifull, more comelie, more handsome, more louelie, or more delectable, than that which we see daillie before our face in this life?

How wonderfull is the glorie of heauen, in the pleasant aire, in the light of the Sun, in the increasing & diminishing of the Moone, in the varietie, course, and order of the starres? How comfortable is the earth, with floures of the field and garden, fruits of orchards, pleasantnes of meadows, and fresh riuers, plentifulnes of corne, and all kind of graine, fruitfull vines garnished with leaues and clusters of grapes, woods casting coole shadowes from greene trees; sundrie kinds of creatures serving thy vse, as horses for riding, kine for milking, hounds for

D. iij.

hunting,

hunting, spaniels for hawking,
oxen for plowing, asses and mules
for burthen, harts and hinds of the
forest, pheasants and peacocks,
goodlie birds to behold: houses
hung about with clothes of arras,
wrought roofes, painted walles
and ceilings, iuorie beds, couerlets
of silke and needle worke, sheetes of
the finest linnen, pillowes of the
softest downe: great choice of sweet
musicke, vpon the organs, the re-
gals, the recorder, the virginals,
the timbrell, the citterne, the vials,
the cornets, the lute, the harpe, and
sundrye sorts of tunable instru-
ments, yelding most heauenlie
harmonic: maruellous faire, beau-
tiful, gallant, and personable wo-
men, hauing faces, foreheads, and
eye-browes like glistering glasse,
eyes and cheekes most comelie and
amorous, lips and chins deintie &
delicate, noses and tongues worth
abundance of treasure, neckes and
breasts adorned with chaines and
ouches, wrists and fingers decked
with

With bracelets and rings set about
With pearles and pretious stones,
besides the inestimable pleasures of
their neate and fine bodies?

I cannot reckon by the rich ornaments, and variable recreations of this present world, which thou enioiest, O man, after thine owne desire, living like an Angell in the midst of Paradise, or rather a God in all felicitie and happines. And therefore set thy heart at rest whiles thou art in the world: thou hast but a time, spend it in such manner as thou maist be comforted: for if thou die, there is none of thy pompe will followe thee, but thou must leaue all behind thee.

This is the place where thou must build, plant, set, sowe, grasse, mowe, reape, threshe, grinde, bake, brew, cate, drinke, and make merrie; which I would wish thee daile to do. For after this life, there is none other to be looked for; and how long thou shalt liue, thou canst not tell: according therefore

D. iij.

to

to the dominion & lordship which thou hast ouer all creatures, command them to serue thee euerie one in their degree, qualitie, and nature.

It is a grieue to thee, O man, to lose that which thou louest. Hast thou a iewell of inestimable value, and exquisite workmanship? It will grieue thy heart to part from it, either at thy friends importunate begging, or at thy foes rigorous and violent wrestling. Hast thou a horse trained by for thine owne saddle and proper riding? Thou wilt be loth to lend him, least he miscarrie, and so thou suffer losse.

If thy heart be so fastened vpon one priuate thing, as a iewell, a horse, a ring, a dog (for sometimes thy fanisie will be fixed therevpon) that it is a sore vexation and anguish of mind to be dispossessed of them, since they are thy ioye and delight; then it standeth with reason, that the whole world, with all the furniture of the same, being in thy possession,

possession, and winning thine inward affections and outward senses vnto them, would utterlie kill and take thy life from thee, if thou shouldst but a short time be forced to take triall of such a crooked chance.

And therefore looe the world, and the pleasures of the same; for by them thou must be defended from all misfortunes. It is thy pavilion, thy tent, thy tabernacle; and it is that necessarie prouision, wherewith thou art to be maintained in the state of prosperitie.

3 A praier against the *former vice.*

O Almighty God, the giuer of all goodnes, from whome, as from a full sea, plentifull redemption doth flowe and gush out most streeminglie; we beseech thee to bow downe thine eies, and to behold vs thy children, liuing among a viperous generation of atheists, c+

O. v.

pictures,

picures, infidels, and I wot not what workers of iniquitie, whose whole delight is in this world, and the transitorie vanities of the same: ô giue vs grace to esteeme of it, as it deserueth, yea so baselie and homelie to repute of it, as of verie dirt and doong; if for none other cause but onlie this, which is a cause of causes; namelie, for that it is set vpon mischiefe and wickednes, giuen to vnrighteousnes and malicioussnes; but chieflie, for that it is at enmitie and strife with thee. Thine Apostle Iames hath taught vs, that to be in amitie and league with the world, to loue it, to delight and take pleasure in it, is to be at defiance with thee, ô Lord God almightie, to hate thee, to contemne and despise thee. And S. Iohn hath told vs, that the world knoweth thee not, nor the true light Christ Iesus thy sonne, whome thou sentest with sauing helth into the same, but persecuted the king of glorie, euen to the shamefull death of the crosse. Besides

sides this, we knowe that it is accursed for our sakes, since our parents Adam & Eue fell from the state of innocencie, and committed sinne through pride of mind, which is deliuered and made ouer vnto vs by tradition.

Moreouer, we are taught that the fashion, the beautie, the loue and glorie of this world vanisheth, and all the pleasures of the same perish. We haue learned that it is to bee consumed and burnt to ashes with fire, and that all the riches, treasures, pompe, pride, renowne, and whatsoeuer else it containeth, shall be conuerted and turned into nothing. Alas then for pitie, that we, whome thou, O Lord, hast crowned with excellencie aboue all creatures, should reioice in a thing of naught, should dote and be fond ouer a thing that shall be wasted in the twinkling of an eie, should set our minds on that, which is cursed for sin, which is a friend to iniquitie, a foe to innocencie, and to conclude,

clude, a flat enimie to God.

Out alas that we should loue that which hateth God and his sonne Christ, who in the tender bowels of compassion, was content to be crucified for the world, and yet had not where in the world to laie his head. O monstrous vnkindnes of the creature to the creator! ô vnnaturall dealing! ô tigerlike crueltie retalied for such lamblike lowlines! Grant vs better grace, most mercifull father, and suffer not sathan to cast so thicke and darke a mist of blindnes before our eies, that thereby we should be allured to loue the world; but rather arme vs with faith whereby wee may ouercome the world, and triumph ouer the same in victorie, through Iesus Christ our Lord, *Amen.*

I S. BARNARDS golden
sentence of the vertue
following.

THE contempt of this world, ô man,
if it were common, as it is but rare,
would.

would be a meanes to drawe thee vnto God, and to a longing for the life to come. Thine owne miserable and helples estate in this vale of wretchednes, were enough to bring thee to an utter misliking and despising of this world. For what art thou, o man? no more than a man, yea a bare and naked man, a poore man, and a distressed man: a man lamenting that thou art a man, ashamed that thou art borne a naked man, repining that thou art borne to labour, and not to honour: a man borne of a woman, and through the guilt of sin liuing but a while, and therefore fraught with feare, stufte with miserie, and wrapped in wo; yea, manie and manie woes, woes of bodie, woes of mind, woes in sleeping, woes in waking, woes on all sides, which way soeuer thou lookest, and castest thy roozing eies.

How then canst thou find in thy hart, o man, to loue the world; and not rather to hate and haue it in contempt, knowing that it is the fornace where all these afflictions are forged? Thou art one of Adams sonnes, descended of his loines, borne in sin, brought up in wickednes, and there-
fore

fore thou canst not live in this world without labour, without sorowe, without anguish, without misfortune, and infinite casualties day by day ebbing and flowing, whereunto thou art so much the more subject, because thou louest the world, which thou oughtest to contemne, and utterly mislike. Again, in louing the world, thou art in league with sin, and in fee with death. Why then wilt thou loue the world? why wilt thou desire his friendship? why wilt thou hunt after the delight of the same? the longer thou liuest in it, the greater is thy transgression, the heinouser thy wickednes, the more in number thine offences. Loue this world the lesse, and sin the lesse: contemne this world the more, and rise to righteousness the more: for the killing of the one, is the quickning of the other. Set not thy mind, o man, upon this present wicked world, nor the vaine pomps and transitorie trishetrash of the same: for it shall waxe old as a garment, and all the beautifull brauerie thereof shall vade like a blossome.

Looke aloft, o man, to Ierusalem the citie of the great king, who will satisfie thee
with

with the finest floure of wheate, and cherish thee with comfortable streames of running riuers. There is no measure nor weights, there is no scale nor ballance, there are no bounds nor marks; but plentie and abundance, fulnes and store, freedome and liberie. There is no feare nor trembling, because God hath established peace in his kingdome; no enimie entreth in, no friend goeth out of that citie: there are no temptations; there are no troublesome thoughts; because he that is alwaies one, and neuer changeth, hath set euerie thing in a stedfast and inuariale order. There is no power of tempting, no cause of disquieting, no ablenes of hurting, no dooing against gods holie will, and no transgressing; but happie peace, and peaceable happines; perfect pleasure, and pleasant perfectnes; one will in God and vs, so that whatsoeuer pleaseth him, the same pleaseth vs. There is cleere light, which wee shall behold with cleere eies. There is the souereigne good, euen the treasure of treasures, which we shall not onlie see, but also enioie, I meane life euerlasting, which is the fulnes of time, the length of daies, yea,
the.

the true daie, which knoweth no sun setting, the high noonetide, the abundance of perfect glorie, euerlasting truth, and true euerlastingnes.

The continuance of that citie hath no end, the brightnes of that citie hath no dimmes, no decaie. The fulnes of the ioies of that citie hath no luthsomnes. O true mid-daie, ô glistering light; ô cleere sunshine, ô driuer awaie of darke shadowes, ô drier up of fens and marishes, ô cleanser of noisomnes and stinkes! O temperate spring-ide, ô beautifull summer, ô plentiful haruest, ô calme and quiet winter, ô safe dwelling, paradise I meane: ô sweete food of life, God almightie! Long ô man with a godlie longing after these euerlasting ioies laid up in heauen, where thou shalt see God face to face, who is the light of the inlightened, the rest of the exercised, the countrie of the sore trauelled, the life of the liuing, and the crowne of conquerors.

2. The

2 The REPVLSSE giuen by the
contempt of this present world,
and the loue of the world
to come.

O Man, if the things
which thou seest vn-
der heaven so much
delight thee; if a be-
rie prison and galle
seeme so beautifull in thine eyes:
what affections should the coun-
trie of countries, the citie of cities,
and mansion of mansions breed in
thy heart? If strangers and for-
reners are in loue with such vani-
ties, how pretious are those things
which childzen & heires shall pos-
sesse, euen to their full cōtēment?
If mortall and miserable men are
so enriched in this life, how shall
immortall and blessed saincts be
rewarded in the life to come?

Wherefore I counsell thee, O
man, to shake off from thee the loue
of this present world, wherein no
reasonable creature is so borne,
that

that he should not die, and take vnto thee in place thereof the loue of the world to come, where all are so reuiued and quickened, that they cannot die againe : where no aduersitie troubleth, no necessitie pricketh, no molestation vexeth, but eternall reioicing reigneth.

But thou wilt aske mee, what else should be there, but continuance and euerlastingnes of such and so great blessednes? I can not answer thee otherwise than thus, that what good thing soeuer is, there it is to be found : and what euill thing soeuer is, there it is not to be found.

Thou wilt yet aske me further what good thing that is? I tell thee, O man, it is needles to aske. The Prophet Esaie, and the Apostle Paul teach thee in few words, saieng : The eie hath not seene, the eare hath not heard, neither hath it entred into the heart of man, what things God hath prepared for them that loue him.

Jelous

Zelous Dauid, garded about
with all the glorie, pompe, and ri-
ches of this present world, gasped
and groned after this felicitie,
when he said: What haue I in
heauen but thee: and there is no-
thing vpon earth that I desire in
comparison of thee. God is the
strength of my heart, and he is my
portion for euer. The same good
King Dauid, in the abundance of
his sumptuous banketing dishes,
and costlie fare, vseth these words;
I will behold thy face in righte-
ousnes, and when I awake, I
shall be satisfied with thine image.

Again, My soule thirsteth for
God, euen for the liuing God:
when shall I come and appeare be-
fore the presence of God: And yet
again, How are the daies of my
pilgrimage prolonged: How long
shall I dwell on earth: But
Paule much better, I desire to be
loosed, to be set at libertie, to die,
and to depart out of this world,
that I may be with Christ.

By

By which godly mens examiples,
written for thine instruction, O
man, that thou mightest increase
in knowledge, and expresse the
points of thy holie calling; I
would wish thee to be schooled, to
be wearie of this world, to loath
the vanities of the same, to esteeme
the pleasures thereof as smoke,
which vanisheth with the least
blast of wind that doth blowe: to
repute of riches, honours, digni-
ties, offices, promotions, lands,
possessions, beautie, fauour, elo-
quence, wisdom, policie, strength,
manhood, valiantnes, kindred, affi-
nitie, linage, petigrée, parentage,
and whatsoeuer else may be named
as they are; euen mere vanities,
according to the sentence of the
preacher, who beheld and conside-
red all things vnder the sunne, and
lo, all was vanitie, vanitie of va-
nities, and nothing but vanitie.

The counsell of blessed Paule of-
fereth it selfe in conuenient place
to be imbraced, who no doubt had a
perfect

perfect view of the vanities reigning in this world; vanitie in eating and drinking, vanitie in speaking and thinking, vanitie in writing and inuventing, vanitie in apparel and clothing, vanitie in buying and selling; vanitie in heart, vanitie in tongue, vanitie at home, vanitie abroad, vanitie on sea, vanitie on land, vanitie in most, vanitie in least, vanitie in rich, vanitie in poore, vanitie in wise, vanitie in soles, vanitie in strong, vanitie in weake, vanitie in faire, vanitie in foule; finallie, nothing but vantage vanitie, which way soeuer a man casteth his eyes, by or downe, on this side or that side, behind, before, or round about.

And therefore S. Paule (I saie) willethe vs (whose aduise I wish thee O man to followe and put in vze) that such as weepe, should be as though they wept not; they that reioice, as though they reioiced not; they that buie, as though they possessed not; and they that vse
this

this world, as though they used it not. And why so? For (saith he) the fashion of this world weareth awaie, and all the pleasures, recreations, delights, and whatsoever thing passeth other in excellencie, is but mere vanitie.

Where, O man, thou canst do no good deed, but it hath an imperfection; the diuell is so busie about thee to ouer-swaie thee in thy works; yea, when thou art best occupied, euen in praiseng to God the father for supplie of some-thing which thou lackest, or praiseng him for benefits and graces receiued, or confessing thy faults when thou hast offended, or suing for pardon by the vertue of Christes death and passion. When thou art reading the Scripture for thine instruction and comfo, earnestlie, hearing the word of God preached with attentive eares diligently, reasoning in points of religion, for increase of spirituall knowledge desirouslie.

To

To conclude, when thou art godliest disposed and giuen, then, even then the diuell sendeth out his angels, euen wicked thoughts, idle imaginations, phantasticall toies, and a thousand impediments, to withdraue thee not onlie from doing well, but also from thinking well.

O man, this busie diuell, who seeketh to make a diuorce betwene Christ and thy soule, whome he hath married to himselfe, and chosen for his spouse; he, euen he is the prince of this world; he is the prince of darkenes, and therefore this world, which is his pryncedome, must needs be darkenes: for whatsoeuer is at strife with God, who is the father of light, the same is darkenes; but such is the world, therefore the sequeale is proued, and standeth iumpe with truth.

Now, O man, buckle thy selfe to encounter with this world, the poynte, pride, skatelines, and iollitie thereof. Let saith, Dauids chiefe
weapon

weapon against Goliath, be thy chiefe armour, let righteousness and light be thy furniture, and not onlie that, but the complet harness which S. Paule exhorteth the Ephesi-
ans to put on; namelie, the baim-
braces of veritie girt about thy loines, the brest-plate of righteous-
nes claspt close to thy hart, the pre-
paration of the Gospell of peace for
shoes on thy feet, the helmet of sal-
uation to couer thy head, the shield
of faith to hold in thy left hand, and
the sword of the spirit in thy right.

Thus prepared, O man, feare
not the force of anie foe: for thou
shalt be able thus armed, to quench
all the fire darts of the wicked, to
stand fast against Satans assaults,
and the inuasions of his ministers.
Awake about thee, bestir thee, haue
an eye before, behind, aboue, belowe,
on thy right hand, on thy left, and
round about thee, that thou be not
betrayed, supplanted, ouercome, and
subdued. Handle thy weapon cir-
cumspectlie, fight it out manfully,
and

and giue not an inch of ground to thine aduersarie; for thou dwest not wrestle against flesh and blood onlie, but against principalities, against powers, and against worldlie gouernours, the princes of the darknes of this world, against spirituall wickednesses, which are in the high places.

Go to then in Gods name, set forward in faith, Gods grace is thy guide, feare not the world; for Christ hath ouercome the world. Thy life on earth, O man, is a continuall warfare, thou shalt be in one conflict or other, so long as thou drawest breath: and therefore praie alwaies, with all manner of praier and supplication in the spirit, and watch therevnto with all perseuerance, so shalt thou be succoured at all assaies, and not destitute of helpe in time of need.

So fight therefore, O man, not as one that beateth the aire; but as one that would be counted a good souldiour, and tread vnder fete the

P. i.

loue

ioue of this world, withstand e-
uerie thing that comnieth not of
faith, for it is sin: endure all, suffer
all, beare all, hazzard life and all
for the loue of the life to come, per-
suading thy selfe, that thou art
blessed (as S. James saith) when
thou subduest the temptations of
thy disordered appetites, bying
thee to sin. For when thou art tri-
ed, thou shalt receiue the crowne
of life, which the Lord hath promi-
sed to them that loue him; the
crowne of glozie, euen an incorrup-
tible crowne, which shall be set vp-
on thine head, at the appearing of
Jesus Christ, the great and vni-
uersall shepheard of thy soule.

Feare none of those things which
thou shalt suffer. Behold, it shall
come to passe, that thou shalt be tri-
ed ten daies; that is, manie times:
be thou faithfull and wise vnto the
death, and thou shalt surelie be re-
warded with the crowne of eter-
nall life, promised by Jesus Christ
thy sauour; to whome be all laud,
praise,

praise, honoz and glozie, for euer-
more, Amen.

3 A praier for the for-
mer vertue.

O Eternall God, father of our
Lord Iesus Christ, which by
the mouth of thine Apostle blessed
Iohn, hast giuen vs this wholesome
counsell and admonition; that we
should not loue this corruptible
world, neither yet the things that
are in the same. And why? euen be-
cause the loue of God the father is
not in him that loueth this world.
For, saith thine Apostle, all that is
in the world; as the lust of the flesh,
which is to liue in pleasure; the lust
of the eies, which is wantonnes; and
the pride of life, which is ambition,
and haughtines, is not of the father,
but of the world, and therefore wic-
ked and damnable. In consideration
whereof, o almightie God, breed in
vs we beseech thee, by the vertue of
regeneration, a hatred of this pre-

P. ij.

sent

sent world, and a loue of the world to come; that by how much we are separate and distant from the one, by so much we may be knit and coupled in neerenes to the other; wishing rather by triall of manie tribulations in this life, to arriue in the end at the port of perpetuall peace, and endles tranquillitie, than by enioieng all this present worldes goods, and the variable pleasures of the same, which are but momentanie, to receiue eternall torments in the lake of restless paine, and vncessant miserie.

Now therefore, most mercifull father; for that we haue heere in this world no continuing citie, but looke for one to come; not of durie by deserts in our selues, but of mercie by the merits of thy sonne: we beseech thee most earnestlie to weane vs from the loue of this world; ô weane vs Lord, that wee may be like children weaned from their mothers teates, that as they giuing ouer to sucke milke anie more,

more, which is a food for sucklings, are fed with stronger nourishment, as they growe in yeares: so we withdrawing our selues from louing the vaine toies, and vading smokes of pleasures attending on this life, which are the ioies of worldlings, may betake our selues to the meditation of heauenlie blessednes, fall in loue therwith, and long after life euerlasting dailie more and more, the neerer we drawe to our graues.

For we doo belecue, & eternall king, and vniuersall emperour, that the least ioie in heauen, if it might be peised in a paire of scales, would weigh downe all worldlie delights by thousand thousands; yea, though they had the vantage of the balance: and therefore no doubt they are exceeding great, woonderfull, & out of measure; yea such, as no eie could euer attaine to see, no eare be able to heare, no hart conceiue or vnderstand, and no tongue vtter or declare. Then Lord, of thy woon-
ted goodnes, giue vs grace to hate

this present world, with all the
 pomps and vanities of the same;
 that we may loue the world which
 shall euer last, euen heauen, the
 house of thee, o thou most high
 God; and may dailie and hourelic
 grone and braie after it, praieng
 continuallie for the time, when it
 shall be reuealed, and saieng with
 feruencie of spirit; Thy kingdome
 come Lord, thy kingdome come,
 for the consolation of the elect, and
 the confusion of the reprobate.

Come Lord Iesu, come quicklie, &
 make no tarrieng; that the ioies of
 the faithfull may be fulfilled. O

heare our praiers, most holie,
 blessed, and glorious Trini-
 tie, Father, Sonne, and
 holie Ghost, one God in
 vnitie; to whom be all
 praise, power and
 maiestie, A-

men.

The

¶ The winding vp of this worke,
 conteining a brieife conclusion vp-
 on this theame; That victorie is obte-
 ned by resisting temptations. Drawne
out of S. Barnard, and englished for
 the agreement of the mat-
 ter comprised in this
 booke.

We beare about vs our
 owne snare, wee carrie
 with vs to and fro in e-
 uerie place our owne e-
 nimie, I meane this flesh
 ingendered and bred of sinne, nour-
 shed and fostered in follie, corrupted
 and defiled with lewd and wicked
 custome. The most subtil serpent
 bleseth this flesh to ouerswaie vs, ha-
 uing none other desire, none other
 meaning, none other purpose, none
 other endeouour, none other busines
 whereabout to be occupied, but to
 shed the bloud of soules. This is he
 that alwaies intendeth mischief e-
 gainst vs. In our musings he tal-
 keth with vs wittilie, he eggeth vs
 cunninglie, and deceiueth vs crafti-
 lie: he setteth benemous thoughts
 on fire in our harts, he stirreth vp
 strife, maintaineth hatred, allureth
 to gluttonie, prouoketh to lecherie,
 spurreth

spurreth forward to the lust of the flesh, prouideth occasions of sin, and ceaseth not to tempt mens harts with a thousand mischienous wiles, and dangerous deuises.

This is hee, which bindeth our hands with our owne girdles; that the flesh, which is giuen vnto vs for an helpe and succour, might be made a snare to intrap vs, and a downefall to breake our necks. But in vs it lieth, if we will be vanquished, if we will be ouercome: and neuer a one of vs shall be ouerthrowne in this combat against our will. Thine own concupiscence, O man; thine owne lust, I saie, is subiect vnto thee, and thou maist, if thou wilt, ouer-rule it with reason. Thine aduersarie may kindle the fire of temptation, but it is in thine owne choice to blowe the cole of consent; that is, either to yeeld therebnto, or to withstand it.

It is in thine owne power, & thou maist, if thou wilt, make thine enemy thy seruant, thine aduersarie thy bassall, thy so thy dudge; that all things may be done for the best in thy behalfe. For so, the enemy kindleth in thee a desire of meate: he casteth into thy mind thoughts of vanitie and vnpatience: he stirreth vs in thee a tickling and itching of

lust:

lust: onelie giue not thy consent to such temptations: and how often thou doest gaine-stand them, so often thou shalt be crowned.

I do beleene all this verelie, if we haue the grace quicklie to perceiue these thoughts in our hearts, and suffer them not to tarrie long with vs; but haue our mind moued with a behement spirit against them. For then our enimie shall depart quite confounded, and shall not so willingly retorne to assalt vs againe. Neither must we yeeld, giue ouer, or shrink any whit, albeit the greuous rage, and extreame heate of temptations afflict and trouble the state of our outward and inward man: let vs rather choose to burne than to turne, to smart than to yeeld.

The diuell is well knowne to repine at the temporall and spirituall prosperitie of mankind; he doth what he can to defraud him of both felicities; namelie, of heauenlie and earthlie, but a great deale more of the dew of heauen, than of the fatnes of the earth. Whereof we ought at no hand to be ignorant, to wit, what a rebellious troop of enemies come downe vpon vs forceable; whome it beho- ueth vs so much the more diligentlie and carefullie to withstand, by how
much

much wee see our selues mooued therebnto by great need; and then to laie on load, when all the weight of warre p[re]sseth vpon vs, when the whole strife is come to handblowes, whereby the conquered get shamefull captiuitie, and the conquerours gain triumphant glozie and victorie.

For the diuell is knowne to grudge at our good estate, & pininglie to haue spite at our heauenlie happines; howbeit, not for his owne sake, that he himselfe might enioie it, because he lost it without recouerie: but for the pooze soules sake, raised out of the dust and dunghill, that he might not approach and come to the possession of that place, from whence the diuell himselfe, being created in glorie, fell shamefullie, past hope of rising againe. Whereat hee grudgeth most maliciousslie, and taketh on too too vnpatientlie, that mans frailtie should get that which it deserued not to haue.

And if peraduenture he go about to procure some bodies losse of temporal things, or hauing procured it, do reioice and triumph thereat; this the diuels doing tendeth wholie to this point, that the outward losse might be an occasion of the inward. For all this wrestling and fighting against
vs,

vs, is of spirituall wickednesses, that they may seduce or misleade vs, that they may bring vs into their owne waies, that they may conduct and guide vs to the purposed and appointed end, which is prepared for themselves; namely, to hell and better damnation.

It is the diuels dyt to assault vs with euill temptations, to egge vs to the committing of sin; it is our duties not to consent therevnto, not to peeld to the woozking of wickednes. For how often as wee gaine-stand the diuell, so often we ouercome him, so often we make the angels of heauen to reioice, so often we doo God our Lord honourable seruice. For it is his will and commandement, that we should fight manfullie; he helpeth vs, that wee may get the vpper hand, he ouer-looketh vs fighting, he succoureth vs fainting, he crowneth vs ouercomming. To him therefore be all honoz and glozy, world without end, Amen.

F I N I S.



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